

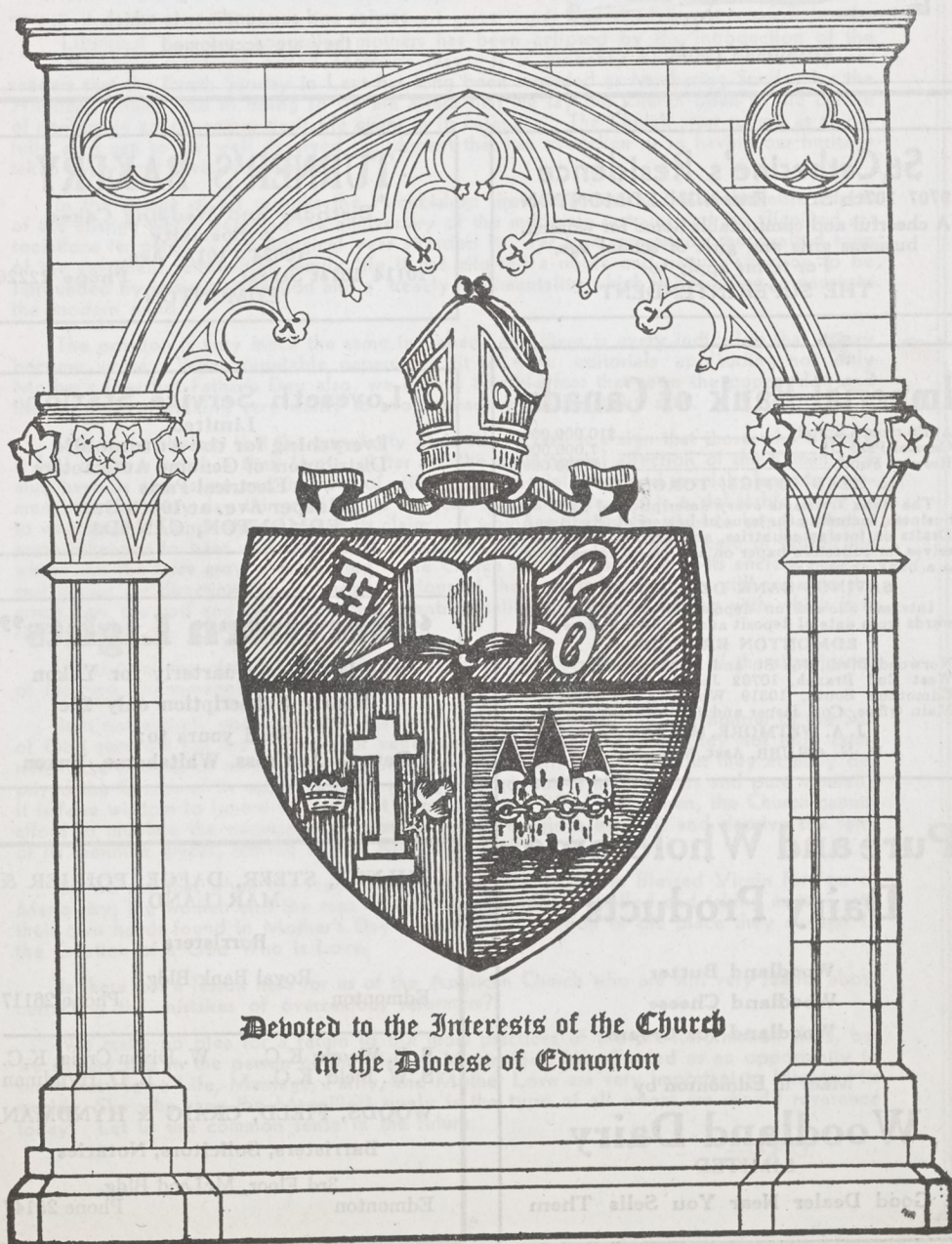
The Church Messenger

DIOCESE OF EDMONTON

VOL VII.

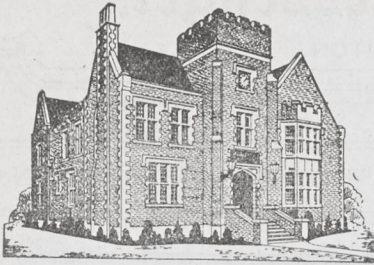
EDMONTON, AUGUST, 1939

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Editorial

MOTHER'S DAY

THE Archbishop of Brisbane has expressed great regret that the day set apart in the Liturgical Year for honouring mothers has been eclipsed by the introduction of the American substitute called Mother's Day. It is probably necessary to remind our readers that the fourth Sunday in Lent has long been regarded as Mothering Sunday by the Anglican Church and in doing so we are aware that we lay the Church open to the charge of neglecting an altogether desirable event in its calendar. The Church must submit as gracefully as it can to the well deserved punishment that has overtaken us in having our heritage taken away and given to another.

In the course of his remarks the Archbishop drew attention to the undesirable affects of the change which deprived the anniversary of the moderate restraint and the dignified associations its place in the liturgical year afforded it. Far from preserving the exalted tone of the sentiment surrounding family life it has allowed a noble and natural affection to be surrounded by commercialization and a treacly sentimentality which is beginning to nauseate the modern mind.

The position is very much the same in Canada and there is every indication that it may become worse. When reputable papers see fit to write editorials applauding not only Mother's Day but Father's Day also, we have a horrible fear that soon the puppy dog and the cat will be walking very warily to avoid treading on the sticky stuff.

It is quite obvious that the popularity of Mother's Day is a sign that those who observe it feel it fills a need in their lives. After all, the most natural affection of the human race must have its expression and the idea of setting forth special times and special places to commemorate the every day things of life is entirely commendable. It is a debatable point as to whether the Church should revive its claim. It would probably be wiser to bring a wholesome influence to bear upon the trend of popular opinion. It is now a case of letting the wheat and the tares grow together and if the Church has still anything of its ancient wisdom and genius for directing the common emotions of the human heart it may still separate the good from the evil and stem the tide of sentimentality and money making with which it is surrounded.

What is of the utmost importance is that the Church seems unaware of the significance of the new phenomenon.

Is it not entirely understandable that when those zealous for the true honour of the Son of God stamped out the practices of venerating His Blessed Mother, they not only committed the mistake of all reformers, allowing zeal to override wisdom, but they actually deprived the Church of its opportunity of giving due honour to all Mothers and pure women? It is false wisdom to ignore the fact that since our Lord lifted up women, the Church cannot afford to mutilate the expression of a most deeply religious element and deprive the faith of its feminine graces, leaving only a harsh masculinity.

So we see that when the Protestant Churches eliminated the Blessed Virgin for fear of Mariolatry, the women and the men of their congregations rebelled and taking matters into their own hands found in Mother's Day a specific recognition of the place they occupy in the Creation of a God Who is Love.

Is there not a lesson here for us of the Anglican Church who are still very fearful about correcting the mistakes of overzealous reformers?

We make no plea for a return to the gross practices of the pre-Reformation days, but we do say that in the person of the Blessed Virgin God has afforded us an opportunity to show that Home Life, Marriage, Purity, and Mother Love are very important to Him in His world. She who sang the Magnificat surely is the type of all whom we should reverence today. Let us use common sense in the future.

—G.P.G.

The Page Pulpit

"I will praise the Lord with my whole heart, in the assembly of the upright and in the congregation."—Psalm 111, verse 1.

CORPORATE WORSHIP

One of the most distressing characteristics of modern religious observance is the increasing individualism in Worship. It is particularly noticeable in the larger centres where churches abound and services are frequent, and where ample opportunity is afforded the worshipper with "discriminating" taste to choose his place and time of worship. So much has the practice grown of late that the idea of loyalty to one's parish church and to one's parish communion has for the most part disappeared. Large sections of city congregations are composed of "floaters" who without any sense of responsibility to their own parish church or consciousness of the meaning of corporate worship to guide them, drift on the tide of popular attraction and, caught in the eddies of their own predilections are wafted into this church and that, offering nothing more than the casual "quarter" and the critical ear, and carrying nothing away except some sotto voce grumbling about the sermon.

The congregation of today is fast becoming merely an assembly of individuals, without any attachment to the church, met together for a religious exercise. How strangely it contrasts with the primitive worship of the Christian Church where devoted followers of Jesus met together in one place and found themselves "of one accord," sharing an intimate fellowship of prayer and praise to God.

Such an ideal of worship is greatly to be prized but unless the type of Christianity in the west changes it is to be feared it will be lost in a hopeless misconception of what Christianity really is.

A Set of Values

For the most part Christianity is looked upon merely as a set of values—a sort of measuring rod whereby we can measure the moral and spiritual progress of ourselves and society generally. Unfortunately we have an incurable habit of tampering with the measuring rod and, in attempting to choose our own interpretation of what is good, go off on a hunting expedition in the uncharted thickets of the minds of the various clergy for fodder—I had almost said prey—to satisfy our own particular tastes.

To suggest that devotion to the person of our Lord is the prime object of going to church would probably elicit from the adventurer in the purely ethical jungle an expression of commiseration and a comment to the effect that to be devoted to a person who died two thousand years ago was too much to expect of the modern mind. "Of course," he would say, rather patronizingly, "I subscribe to the great truths of Christianity but what I want is to hear a good sermon on so-and-so," meaning thereby one which satisfies his own pet theories. Should you ask him if he prayed earnestly to be worthy of the spiritual company of the man next to him he would fix you with a glassy stare and tell you he had never met the man before. Such is the deterioration of worship that goes seeking for one's self a credential for living one's own life

rather than with a desire to share in deepening fellowship, one's own increasing awareness of God

Repudiation of Responsibility

Again, due to poisonous platitudes current in countries with the democratic outlook concerning liberty and freedom, our whole religious outlook is undermined with ideas about worshipping "how you please, where you please and when you please." The result is that only about 20 per cent. of the people please to worship at all and about 7 per cent see fit to accept the responsibility of maintaining regular attendance in a place of worship. Church-people are in a large measure forgetting that at Baptism not only were privileges granted but responsibilities were accepted, one of which was the fulfilment of the whole Christian duty of Man towards God. Further, the natural accompaniment of both privileges and responsibilities was a **loyalty** to the Church of God, to be Christ's faithful soldier and servant unto our lives' end.

There is no such thing as freedom to do as you please for any member of the society called the Christian Church. We have to abide by the rules. "No one lives unto himself" and the current degraded ideas of liberty are an abomination and a positive danger not only to the Church but to the nation. We have a duty to God and a duty to others.

Corporate worship is the expression of that interdependence, a sense of which we have failed to achieve in our national life today. That strong sense of public duty so marked in some nations and so lacking amongst us is a spiritual quality of thought which receives its best development in the atmosphere of corporate worship.

The Church's Task

In so far as our own church is concerned this emphasis on corporate worship needs to be put before our people in the clearest terms. The service of Baptism which first acquaints us of our membership in a visible society, like the font, is relegated to a corner of the Church's life. The emphasis in Confirmation has been much on the privileges and the gifts, but little on the duties which accompany them. And as the Archbishop of York so correctly points out: the Communion Service itself, always needs to be rescued from the hands of those well-meaning people who would treat it, not as an act of fellowship but as a spiritual luxury in which individuals nourish religious emotion only.

In parish life we have an unparalleled example of how to build up the one Communion and Fellowship. Conscious acceptance of one's duties to attend regularly and join in corporate worship; refusal to succumb to the temptation to wander from church to church, supporting none; determination to be loyal to one's parish priest—these things characterize the "true" churchman and help to build up a strong religious life which will stand the vicissitudes and shocks, economic as well as spiritual. But above all there will be developed amongst us

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something which is sadly lacking at the present time—a warm and affectionate friendship amongst the members of the one church and between the congregations of the various churches throughout the Diocese.

The Diocese may need men, and it may need money very badly. What it needs most of all is Love. Personally I do not know of any place where that powerful creative thing in the Heart of the Eternal can so quickly be called forth as when we

meet together in His House to worship Him with all strength of our being. I know of no place where the souls of the faithful can be so watered by His Grace as in His Sanctuary. You can go on your voyages of discovery if you wish.

It were better that you find a spiritual home in your parish church where you can praise the Lord with your whole heart in the assembly of the upright and in the congregation of your friends and fellow workers with God.
—G.P.G.

On the Editor's Table

Refugees

It is a source of gratification and pride that the Canadian Government have at last seen fit to permit a limited number of refugees into the country. Last week a party of Sudetens passed through Edmonton on their way to Tupper Creek. It is reported that amongst them was an infant born in England during the brief stay there before embarking for Canada. When asked what was the name of the little girl the mother proudly replied: "Elizabeth." Gratitude could not have been expressed more graciously.

Apparently the first party of refugees have made great strides in developing their new homes. Gardens have been planted, houses built, pasture cut and land cleared and the authorities are well satisfied with the progress of the scheme.

It is quite obvious that practical difficulties confront the governments who have to deal with the refugee problem. One of the factors in the case is the prejudice of the community into which the newcomers have to be placed. But where this has been overcome and the authorities are satisfied concerning the type and the physical and moral condition of the refugee no other difficulty is of much importance. Nothing but good can come of affording sanctuary for these unfortunate people. They will create work and be an asset both spiritually and economically.

The Hand Book of Religion

The rank and file of the Anglican Church are not sufficiently aware of the great treasure they possess in the Book of Common Prayer. We make out no case for its infallibility and we will not offend by saying it is the best ever produced—whatever

our private judgment may be. But we do say that no compilation of today affords such an amazing wealth of information concerning the Faith, or supplies so well the need of the religious man who wants to express his thoughts in terms of his faith on the great occasions of his pilgrimage here on earth.

Despite its critics the Book of Common Prayer remains as the first line of defence against the degeneracy of expression and the laxity in the use of the English language. Again, in instruction it remains proof against the inroads of the wrong methods. In fact it anticipates many of the new experiments. By repetition—but not too much—it trains the subconscious mind and affords a discipline of thought so needed today. Its philosophy is always upwards and its charitableness towards the weakness of men is as ointment poured forth. It teaches us how to respect authority and yet remain free. It guides us in the reading of the Word of God and gives daily comfort of the Scriptures.

On those great occasions of Birth, Baptism, Confirmation, Marriage and Death the Prayer Book opens its leaden casket to disclose jewels of devotion and prayer. Simple, dignified and moving services are there for all to use. It is a Book of Common Prayer for Common People.

Critics of the Communion Service, and the Thirty-nine Articles, or the Litany would do well to remove all preconceived notions from their minds and see them afresh. The priest who has made the Communion Service both his own and his people's, or who has mastered the thought of the Articles, or who has caught the music of prayer in the Litany will not lightly tamper with this Book.

Diocesan News

THE DIOCESAN SUMMER SCHOOL

Most people are floundering in a sea of doubt and cynicism but the worshipper with the Book of Common Prayer in his hand stands quietly, and, in concert with the Church, recites his Creed: "I believe . . ."

The custom of every church in providing prayer books should be done away with as quickly as possible. Every Anglican should possess their own.

The King and the Church

The King's position in the Church is "Defender of the Faith" and "Supreme Governor of the Church of England." Of course he must govern the Church in the constitutional way, even as he governs the Empire; the King may not enact anything for the Church which has not the approval of the Bishops; the King is not the Head of the Church; this is a popular fallacy though three English sovereigns did presume to take unto themselves this title, viz., Henry VIII, Edward VI and Mary I.

The only Head of the Church is our Lord Jesus Christ.

Betting

The success of the Edmonton Exhibition according to the press is to be measured by two statistical standards: one dealing with attendance and the other showing the amount of money spent in betting. The latter is most illuminating. What puzzles me is where does all the money come from? How is it people can find it for such an expensive pleasure and leave their bills unpaid.

Of course the explanation is to be sought in the psychology of pleasure. Betting provides the thrill of the unknown, and the long chance, and no country has ever yet stamped it out. Some have it controlled.

This does not alter the fact that betting is indefensible on any grounds. Some justify it by saying: "All life is a gamble," which of course isn't true. Life is an venture of faith—quite a different thing—to which you add courage and high principle and so find complete living. Economically, betting is rotten; spiritually, it's corrupt.

The practical problem is to find pleasures and thrills less harmful and if possible more satisfying to the person trying to get the most out of life.

The Goodness of God

Everywhere is the goodness of God. The heart of the universe is sound and the mercies of God are new every morning. Let us carry about with us this attitude of mind and this thankfulness in our hearts. It may be only as the "Seven Loaves" but it will satisfy many in a wilderness of wearying things.

A Need

"To draw aside a little
From the day—
So full of busyness and care—
To pray.
To ask of God His guidance
For my way:
Then from the vast infinitude to seize
And hold the message I may so receive—
This is my need."

The 1939 Summer School at Kapasiwin Beach was held from July 10th to 17th, when a group about fifty gathered together to enjoy a week companionship in fellowship and interest concerning spiritual things. During the week there were quite a number of visitors and with those who came but were unable to stay all the time the full attendance was seventy.

This was not quite so large as last year but the success of the Camp was in no way impaired. A preliminary arrangements and preparations were made by the members of the Camp Committee the Rev. A. Elliott, the Rev. L. D. Batchelor and the Rev. Canon S. F. Tackaberry. The programme was arranged by the Dean, the Rev. T. J. Matthew, in conjunction with the staff. The Rev. W. Elkin and the Rev. T. Teape directed the recreational activities; the Rev. G. P. Gower acted as Chaplain. The Camp is always most fortunate in having Miss V. Chapman, a qualified nurse, to deal with any emergencies.

It is the aim of the School to have the three great divisions of the Church's activity under consideration. This year the Missionary work of the Church was presented by Miss Foerstel of the Diocese of mid Japan. Indian Residential School Work was presented by Miss Rhoda Swift of Hay River, and Mrs. Tackaberry spoke on W.A. work.

The Social Service Dept. was represented by Canon Archbold of Duncan, B.C., who gave four excellent lectures on the Christian Thought and Life, showing where it differed from the other great systems of thought in Fascism and Communism. His exposition was worthy of a larger hearing and one wonders why our own Council for Social Service never seizes this opportunity which now comes annually of using these lectures as a starting point for a series of winter studies.

The Rev. G. P. Gower conducted a series of discussions on the Madras Conference, which was introduced by the Rev. S. F. Tackaberry.

Religious Education received close attention. Miss Onions of Onoway lectured on Teaching. The Rev. W. de V. A. Hunt, the Rev. C. Cuttel and the Rev. G. Mackey each took a related subject and dealt with the Bible, the Prayer Book and the Creed respectively. Such a comprehensive approach was made possible by dividing the lecture periods into the junior and senior classes and the difficult problem of meeting the needs of such diverse interests and tastes was in a fair way of being solved.

The day commenced with Holy Communion at 8.00 a.m. Perhaps the most lasting influence of the camp emanated from that little act of worship before the altar in the open air surrounded by the natural beauty of the lake shore. Each day one or other of the clergy would celebrate at the altar and thus every one was able to enter into the spiritual life of the camp. On the Tuesday morning our Bishop, who was present for the formal opening of the School, dedicated the Chapel and the Altar to the Glory of God and to His service.

The Altar was a gift in memory of Mrs. Merryweather, a former member of the Rexboro' congregation.

The School was very grateful to Mr. and Mrs. Harry Smith of Whitewood, who so kindly allowed

CHURCH MESSENGER

the members to have a picnic by the lake on Thursday afternoon. On Friday the camp invited the C.G.I.T. girls from Fallis to spend the day and join in a Conference and Field Day. The theme chosen for the conference was "Cooperation," and was divided under three headings: Cooperation (1) Amongst Nations, (2) Amongst Churches and (3) Amongst Individuals. Later in the day Canon Archbold gave a most interesting summary of the conclusions. The afternoon was spent on the beach and a "roaring" camp fire brought a great day to a happy close.

Another attractive feature was the picture show by the Rev. N. Burgomaster of Westlock, who presented a varied programme, including a Bulldog Drummond thriller and a fine news reel of the King and Queen's visit.

With the weather remaining fine a weekend programme, including a visit to Wabamun church on Sunday morning was arranged. Later in the day the boys from the United Church Fresh Air Camp were the guests of the School and enjoyed a treasure hunt and also contributed to the afternoon programme.

Monday came all too soon and though the weather decided to be very bad and though there was considerable confusion for a while over transportation and bad roads, nevertheless the same happy spirit prevailed and all were emphatic on their commendation of the week's events.

The Dean and the staff are to be congratulated on carrying through a hard job happily and well.

Much has been learned, not the least from our C.G.I.T. friends who know how to plan community camp life and arrange programmes. We had our eyes opened and everyone was asking why aren't Anglican girls doing something similar. The clergy also want to know why the Diocesan Camp couldn't be used to do work similar to the Fresh Air Camp of our neighbours. The answers of course can be found in two words: "less parochialism." Leaders are waiting, ability is there equal to any, all that is needed is a better spirit and a Diocesan outlook!

It is to be hoped that everyone who attended Summer School will do their utmost to promote its interests and resolve to bring a friend along next year. Clergy should be on the look-out for likely leaders and when the time comes try and obtain a bursary from some organization in the parish to assist in the finances. 1940—Let's Go!

VISIT OF THE PRIMATE

Word has been received that the Primate, the Most Rev. Derwyn T. Owen, will visit Edmonton during the first week in September. He hopes to be in the city for the weekend and will preach in city churches on Sunday, Sept. 3rd.

It is greatly to be desired that as many of our people should have an opportunity to hear the leader of our Church in the Dominion and we hope arrangements will be made to have the morning service broadcast. Such an arrangement was carried out from the Grande Prairie station during the Primate's visit to the Northern dioceses last month to the great advantage of church people.

DIOCESAN BOARD OF RELIGIOUS EDUCATION

The annual Examination Returns of the G.B.R.E. held on the first Saturday in May are now completed for the Diocese and we are pleased to list below a complete statement of the prize winners.

It will be noticed that in addition to Diocesan

and R.T.S. prizes our students have gained two Dominion prizes, an honour of which we and they are rightly proud, they are as follows:

Senior Graded—Elsie May Horn of St. Thomas', Wainwright.

Sunday School by Post:

Advanced Group—Muriel Kennedy, Hughenden.

Prizes awarded in the Diocese:

Bishop's Prize—Elsie Horn, Wainwright.

D.B.R.E. Prizes:

Junior Graded—Joyce Bellows, St. Peter's, Edmonton.

Junior Uniform—Doreen Adams, Wainwright.

Senior Graded—Paul Greenwood, Holy Trinity, Edmonton.

Senior Uniform—Rodney Edgecombe, St. Peter's, Edmonton.

Sunday School by Post:

Junior—Una Lang.

Junior Bible Class—Muriel Kennedy.

The Sunday School by Post prizes are kindly given by Bishop Burgett.

In addition to the above, prizes are awarded to all parishes sending in five or more pupils for the examinations, providing they reach a certain standard. These awards are as under:

Religious Tract Society Awards:

St. Peter's Church, Edmonton—Kathleen Mahoney, Diana Woodhouse, Dorcas Wagner, James Law.

Christ Church, Edmonton—Betty Carey and Eileen Smith.

Holy Trinity Church, Edmonton—Lola Garraway, Ruth Wilson, Rose-Marie Fearon.

St. Mary's Church, Ponoka—Margaret Hickmore.

Immanuel Church, Wetaskiwin—Lottie Holmes. St. Thomas' Church, Wainwright—Lionel McLeod.

Sunday School by Post—

Alex. Lees, Jarvie.

Barbara Young, Vermilion.

Evelyn Golightly, Willowlea School District.

Again the Edmonton Diocese have made a fine record in these examinations and we congratulate all concerned on the result. Over 200 Certificates will be sent out to the different parishes at a later date. Well done!

Rural Deanery of Edmonton

CHRIST CHURCH

REV. G. P. GOWER

The time for holidays is here and in consequence news of parish activities is scarce. We hope that all who have been able to take holidays will reap the full benefit of change and rest. Some no doubt will find time to worship in other churches and we hope that a prayer will be offered for the church at home and all those who worship there. It is the practice of the Anglican Church to maintain regular services throughout the year, even during holidays, on the principle that there should be always a praying spot and an open sanctuary at all times. Some have suggested curtailing the

CHURCH MESSENGER

services. Perhaps they do not realize that Morning and Evening Prayer are ordered to be said daily and that the already widespread delinquency in our Church in not obeying the rubric of the Prayer Book can not be used as an excuse for failing to do so on the Sabbath. We do not wish to merit the reputation of being a church which opens once a week. Our aim is in quite the opposite direction and we wish that people would cultivate the practice of dropping in more frequently during the week. Sunday religion is a half starved thing after all.

We bend every effort to make the Church the spiritual home of the parish. Through long years of experience it has been proved that where there is close affection for the place of worship there is also a great loyalty which holds the congregation together. It is for this reason that we prefer all services, marking the important days in our lives, held in Church. Baptism which is an entrance into the Church certainly should be held there. Confirmation can not be held anywhere else. Marriage is quite obviously a Church service at which the Church's blessing is given and no matter how beautiful it may be anywhere else, it can never equal the simple reverent dignity of the service when held in Church, in a consecrated building with the proper atmosphere of worship. Again the Funeral Service is never so full of meaning and comfort as when held in the place for which it was intended. But behind all this is a deeper motive. It is the desire of the Church to offer its hospitality to all on the road of life. It loves to rejoice with the parents of the babe; it wants to bless the boy or the girl when they offer themselves to God; it prizes its prerogative of joining two persons in matrimony and when death severs that bond it is more than ready with loving sympathy to receive the tired body and speak the words of comfort to the bereaved and those who mourn.

There is a strong inclination to wander, and clergy are often asked to take church services elsewhere than in the Church. Only one word is needed here. The moment the prized treasures of devotion are taken out of the Church they become cheapened and stained with worldly considerations. The door is opened for the inroads of worldliness and the horrible marks of commercialism.

The sudden passing of Arthur J. Whitecomb has removed from the life of the parish a member of the Church whose quiet witness had made itself felt. At the comparatively early age of 58 he received his call—a man prepared by good living and simple piety to answer the call worthily. At the funeral service the church was filled with friends who came to pay a last tribute to one whom we shall miss from his place of worship. To Mrs. Whitecomb we extend our deepest sympathy.

I expect to be away from the parish during the first three weeks of August. The Rev. Wm. Prior, from Fairview, who so kindly took the services last year, has promised to do so again. He will be in residence at the rectory and will be available for any ministrations the congregation may require.

—G. P. GOWER.

SAINT FAITH'S

THE REV. CANON C. F. A. CLOUGH

We extend our sincere thanks to the members of the W.A. who gave of their time to provide the meals for the bowling tournaments. This en-

tailed considerable self sacrifice and we are indebted to them. We thank Mrs. Hall for the donation of paint, also our thanks are due to assistant Scout Master Lashbrook for painting the front of the hall. The Rector is indebted to Mr. Currey, Mr. A. C. Taylor and Mr. A. Love, for their kindness in conducting the services in the absence of the Rector. We thank Mr. A. Pirrie for the Notice Board which he made and donated to the church.

Summer School For Leaders

The Rector was privileged to spend a week at the above school. It is unfortunate that more of our leaders were unable to attend this school. Friday was the outstanding day, when joint sessions were held with the members of the C.G.I.T. from "Camp Fellows." Not only was the fellowship enjoyed, but much profit was gained from the exchange ideas on Camp progress.

ST. PAUL'S, JASPER PLACE

THE REV. G. SCHULTZ

St. Paul's has been making great progress in the last few months. The church has been painted, inside and out, and presents a greatly improved appearance. This work was all done by volunteers and many thanks are due them for their efforts.

The foundation for the new rectory is laid and it is hoped to have the building completed by the middle of August.

The Women's Auxiliary held the annual sale of home cooking in the market, on June 3rd. Although somewhat of an anticlimax to the Royal visit it nevertheless proved quite profitable, and we wish to thank all those who helped to make the sale a success. On June 28th Mrs. Tolchard kindly lent her beautiful home and grounds to the W.A. for a garden party. With the weather-man co-operating the affair was one of the most enjoyable events of the season, and also very gratifying financially. The newly organized Girls' branch were in charge of a candy stall, and through Mrs. Tolchard's generosity also sold peonies which made a substantial addition to their funds.

During May Mrs. Tackaberry and Miss Niblett paid St. Paul's a visit and organized a Girls' branch of the W.A., under the leadership of Mrs. Johnston. Officers elected were: President, Miss Vera Griffiths; Vice-President, Miss Edina Young; Secretary-Treasurer, Miss Kathleen Clift.

The annual Sunday School picnic was held in Borden Park, on June 24th, and a large and enthusiastic crowd of children, teachers and parents were in attendance. Sports, in charge of Mr. G. Wright, were followed by the main event of the afternoon—the eats and ice cream. Later in the day baseball was indulged in, and if some of the grown-ups were a trifle stiff next day, well doubtless it was worth it.

ST. PETER'S

THE REV. P. A. RICKARD

We wish to thank Mr. and Mrs. Cruickshank for the use of their home and lawn for the garden party which was held on the 28th day of June. This proved a very interesting event both socially and financially to the St. Peter people and their friends. To all who contributed in any way to make this affair so enjoyable, many thanks.

The congregation of St. Peter's enjoyed a unique event the first two Sundays in July in having the

(Local News continued on Page 19)

Present-Day Ideologies and Christian Ideals

VIII. — INTERNATIONALISM

By Rev. Ebenezer Scott, M.A., B.D.

Some years ago, in the reaction from the horrors and insanity of war, Internationalism was a word to conjure with. Now it seems for the moment to have lost its spell. The noble experiment of the League of Nations has not fulfilled the fond expectations that were placed in it, though we must not forget that it has many helpful, if not glorious, achievements to its credit. The fundamental obstacle which it has found in its way is the strong sentiment of nationalism. We are bound to take this sentiment into account in our view of Internationalism, which we must still believe is the principle that will govern the world's future, and which, of all the ideologies which we have discussed, is the one most in accord with Christian ideals.

We must first ask the question, What is Nationalism? What is its origin and explanation?

The simplest answer is Herr Hitler's—nationalism is race. We have already considered racialism as an ideology. It is enough to say here that a pure-bred nation, if it is worthy of the name at all, remains at the level of a savage tribe. Our own answer may not appear to be profoundly logical or scientific, but it is the most satisfactory answer that can be given to a question which arises out of the actual state of the world, as it has been shaped by the constant movement of history. The answer is this: any collection of people becomes a nation when it once feels that it is a nation—when it has developed a spirit and outlook which bind all the individuals within it in a common life and common interests.

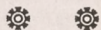
This is the principle on which the great American Republic bases its citizenship. Our own British Empire carries the same principle around the globe. Even within the old home of the Empire, the British Isles, we have many nationalities, composing one great nation. In the miniature world of the British Isles, the various nationalities do not attempt to minimize their traditions and distinctive characteristics. Yet history all the while has in large measure been doing this for them. It has done it, too, without any special concern for their racial origins, and has assimilated them sometimes in most illogical fashion. The pure Saxon Englishman is hard to find. The Lowland Scot is of the same race as the Englishman, but history has given him a country to which he is passionately devoted. In Scotland itself the Lowlander and the Highlander, as every reader of Sir Walter Scott knows, were until quite modern times divided by animosities far wider and deeper than the water of Tweed; and now they are intermingled far more thoroughly than Englishmen and Scotchmen. The family of Jones is to be met in large numbers in every English county, and many of the name have no knowledge of their Welsh ancestry. History has not been so wholesomely ignored in Ireland, but the political Irishman is perfectly ready to be friendly, in social life at least, with the inhabitants of his neighbouring islands.

Canada, like the British Isles, is a commonwealth of nations within itself; and all the nationalities, with their various tongues, mingled their voices in the chorus of welcome to the King of England and King of Canada on his recent visit, in whose one person were gathered all the loyalties of their deepest souls.

The crude nationalism which is running riot in certain quarters today is the direct negation of the Christian ideal. But in the true Internationalism, and the true Christianity, every nationality finds its widest scope of effort and devotion. As each of the nations has its peculiar gifts and outstanding achievements—in commerce, in science and invention,

in literature and the arts—and yet all of them belong to the common heritage of mankind, each has its own genius of soul, each has its own mission to fulfil in the Commonwealth of Christian nations.

In the vision of the New Jerusalem, the tree of life bears all manner of fruits; and its leaves, spreading all around, are for the healing of the nations. The vision of the New Jerusalem is at the end of our Bibles. Internationalism is still only a vision, and at the present moment the vision is sadly dimmed. Though its realization may be at the end of many days to come, it will yet fill a glorious page in the world's story; for of all the ideologies which we have considered, it is the one which is least spoiled with human error, and even through the darkest shadows we may already catch some glimpses of the holy city descending out of heaven from God.



Comments Original and Otherwise "Curate"

THE KING'S EMPIRE DAY BROADCAST

There were two passages in that broadcast which were particularly important. One was that in which he expressed the opinion that "It is only by adding to the spiritual dignity and material happiness of human life in all its myriad homes than an Empire can claim to be of service to its own peoples and to the world."

The other was his few words to his listeners who were young. "Life is a great adventure, and every one of you can be a pioneer, blazing by thought and service a trail to better things."

Hold fast to all that is just and of good report in the heritage which your fathers have left to you, but strive also so to improve and equalize that heritage for all men and women in the years to come. Remember too that the key to all true progress lies in faith, hope, and love."

His Majesty's loyal subjects everywhere will cordially endorse that impressive advice.

A UNITED CHURCH QUESTIONNAIRE

A writer who contributes regularly to the United Church Observer under the name of "Roman Collar" writes very sarcastically about a questionnaire that has come into his possession. It was issued by a Church to which he gives the name of "High Square". Its purpose is to acquire information about a certain clergyman to whom they are thinking about extending a "call". Although some fifty questions are asked, Roman Collar thinks they have missed some essential enquiries.

"It is not asked whether the paragon wears pyjamas or old-fashioned night-shirts; whether he uses pepsodent (free ad.) or; whether he bites his nails, smokes a pipe or cigar, drinks beer or wine or goes to the races; whether he reads the 'funnies', the sports pages or the market reports; whether he beats his wife, swears, lies, or is a 'loose liver'. Why it neglected these I don't know. Perhaps, if a revision of the Questionnaire is called for, I might be consulted. For, be assured, I can easily add

to the above respectable number of 'essential' questions."

The article then goes on to discuss in very amusing fashion some of the questions asked and ends as follows:

"Strangely, enough, the Questionnaire omits one question:

'Is the candidate a Christian?'

Certainly it gives no evidence that its authors are."

LOSING RUGGED INDEPENDENCE

The President of the Canadian Life Insurance Association addressing the annual convention of that body in Toronto, noted what he called "the growing tendency to look on government as a sort of milch cow which can be depended upon to provide sustenance under all circumstances."

There is nothing new about such a statement, but it needs to be repeated from time to time, so that its importance will not be overlooked. In days gone by the pioneer went out depending entirely on his own resourcefulness, and hewed out a home for himself. Today those who share in land settlement schemes expect all sorts of help and supervision, and as soon as hardship or difficulty has to be faced, they decide to quit. A few days ago I got into conversation with a sturdy young chap who asked for a meal. I suggested that he seek work with a farmer. His reply was that he was not going to get up at 5 o'clock for any farmer. He was quite content that the farmer should get up at 5 and at the same time help to support him and his kind.

PRAYER FOR PEACE

As I write, the situation in Europe is very threatening. There is one thing we all can do and that is pray. Here is a noon-day prayer issued by the League of Prayer for Peace:

"Give peace for all time, O God, and fill my heart and the hearts of all men everywhere with the spirit of our Lord Jesus Christ. Amen."

(Continued on page 8)

The Search For God

"The Church—in every section of it—will ultimately win not by purity of doctrine or orthodoxy of belief, however right these things are. The Church's front rank of conquerors lies in honest, humble, sincere, innocent-living men and women, who don't make a fuss or pretend to be better than others, but who are obviously aiming at a Star, and living their lives by a secret fellowship and friendship with a Divine Master, and show that they are reborn into a new life and atmosphere, by the kindness, generosity, patience, faith and purity of their lives. Opponents are beaten in the long run not by argument or intellect, but by the winning lives of brave, true men and women who think no evil, bear no resentment, forgive all injuries, and manifest in daily life what being a Christian means.

But when you get indifference to the great national or international sorrows, quarrels in Church circles, intolerance with those who honestly differ, ambition or pomposity in religious leaders, worldliness or selfishness in any or all of us—then again the people take no notice of us. Why should they? Some hate us, and some shrug their shoulders. I don't say that they themselves are guiltless, but all the same the public—even the irreligious public—demand a high standard of professing Christians—and who of us, if we are honest, hasn't betrayed Christ again and again by our lives, our manner, our selfishness, our sins?

I misdoubt in many ways campaigns and revivals (though they have their place). If I could, I would plant in every town and village wholehearted, reborn, converted Christians as individuals, and as groups or cells, and from this leaven something would spread to the nation and to the world."

The above is an extract from a small book entitled The Search for God, broadcast talks by Walter J. Carey, formerly Bishop of Bloemfontein. The price is 15 cents. From March to May of this year 5 editions have been disposed of.



ROYALTY AND HOME LIFE

When King George and Queen Elizabeth sail from Southampton on May 6th they will leave behind them their two interesting children. It is quite evident that they will feel the same kind of misgiving and anxiety that any everyday parent would feel on being parted for the first time in their lives from children not yet old enough to look after themselves. Even though they may be well assured that the children will be very well cared for during their absence, parental affection will make the parting seem quite a serious business, and anxious thoughts will be sure to fly back to the homeland many times during the Royal visit to this continent.

No one can ever imagine what a wholesome thought it is, or how far-reaching its significance may be, that we can always think of the Royal Family as a real family in the good old-fashioned sense, knowing the joys and the hopes, the cares and the plannings and the anxieties that have their place in the life of any family no matter what station in life may be its lot. Canada will give her welcome to her King and Queen not merely as King and Queen, but as parents and the builders of that finest and best institution in all the world today, a real home.

Some years ago, while George V was still alive, one of his younger sons, as the result of a minor accident, spent a few days in a Canadian

hospital. Chatting to the nurse, as any youngster under the circumstances would be likely to do, about home and the home life, the nurse made bold to ask her royal patient what the King and Queen usually did on the rare occasions when they might have a free evening at home. The reply was, "Oh, father usually reads and mother knits." That true story gives a picture of British royalty that is not only very interesting but quite reassuring.

—The New Canadian.



WHY AN ARMY AND NAVY?

On the occasion of a Military Service in Yorkminster, the Archbishop of York said in his sermon:

"I sometimes ask those who imagine that there can be no place for the use of force in Christ's conception of the world what they think would happen if the navies of the world were abolished. Is it not quite certain that piracy would revive at once?

"We are feeling the necessity in our country greatly to increase our armed forces, and everyone knows that this is not that we may attack any of our neighbours; it is that we may prevent a great setback of those things which history has bequeathed to us and which we have

learned to treasure, and to do that is, I am convinced, a primary duty.

"And so, more clearly today than at some other time, we see how rightly the forces of the Crown are spoken of as services. The dignity of the armed forces is not that they are armed but that they are services. They are organized for service, not for any advantage for themselves, not for snatching anything that belongs to other peoples, but for the service of safeguarding those treasures of civilization that we have inherited from the past.

"It is, indeed, a most solemn duty that we should pledge ourselves to see that they are used for this purpose and this purpose only. For that purpose we must be ready to employ them—and to honour those who have offered their lives for service of this kind."



GENERAL BOARD OF RELIGIOUS EDUCATION

PUPILS' EXAMINATIONS 1939

Special G.B.R.E. Awards.

Through the kindness of individual Churchmen, interested in the work of the G.B.R.E., special awards are made available from year to year, in connection with the examinations conducted for Sunday School pupils.

All of these awards are given to the pupils taking the highest standing in the examinations based on the current year's courses of study, and are in the form of either medals or books.

The successful candidates for 1939 are as follows:

Junior Graded—Maurice Cody Memorial Award:
Virginia Ruth Holden, St. Stephen's Church,
Sandwich S., Ont.

Junior Uniform—The Joseph Beaumont Award:
Oscar Bergenstein, Holy Trinity Church,
Headingly, Man.

**Senior Graded and Uniform — The James
Nicholson Award:**
Elsie May Horn, St. Thomas' Church, Wain-
wright, Alta.

**Advanced Graded and Uniform—The Francis G.
Venables Award:**
Kathleen Bennett, Qu'Appelle Diocesan
School, Regina, Sask.

**Junior Bible Class—Awarded by Miss Muriel
Brook:**
Jean Norrie, St. Mark's Church, Saskatoon,
Sask.

Sunday School by Post

**Junior Group—Archbishop Stringer Memorial
Medal:**
Ernest Vaughan Wetton, Carievale, Sask.

Senior Group—Major E. A. Hethrington Award:
Bennie Gilchrist, Ridgeville, Man.

**Advanced Group—Awarded by Miss Muriel
Brook:**
Muriel Kennedy, Hughenden, Alta.

The Religious Tract Society Awards.

For several years, the R.T.S. has very kindly awarded prizes of Bibles or other books to

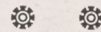
those writing on the G.B.R.E. examinations.

These awards are open to those who were not successful in obtaining G.B.R.E. Special Awards.

The number of awards available for any one school is determined by the number of candidates actually writing in that school.

The awards were distributed amongst the following Dioceses:

Algoma	8	Niagara	13
Athabasca	3	Nova Scotia	8
Brandon	7	Ontario	9
Calgary	5	Ottawa	4
Columbia	2	Qu'Appelle	23
Edmonton	16	Quebec	5
Fredericton	1	Rupert's Land. 11	
Huron	10	Saskatchewan..	8
Kootenay	4	Saskatoon	22
Montreal	1	Toronto	75
Moosonee	1		



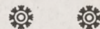
"RELIGIOUS LAW" IS ADOPTED BY JAPANESE

Tokyo (RNS).—A much-discussed bill for the control of "religious organizations" was overwhelmingly adopted here by the Japanese parliament.

The bill provides that no religious body can be established without the consent of Minister of Education Araki and makes it possible for Christian communions as well as local churches to hold property.

Although opponents of Christianity were strongly opposed to giving even that faith the same legal standing as Shintoism and Buddhism when the bill was in its early stages, the minister of education strongly insisted that Christianity be given the same legal recognition and the same rights and privileges.

In order to appease Mohammedans who were not included within the empire the premier stated, in behalf of the government, that the imperial constitution guarantees the followers of this creed freedom of belief and liberty to propagate their religion. He also stated that if and when Mohammedanism qualifies as a religious organization under the terms of the bill, it will be incorporated in the legislation.



MUSINGS OF THE EDITOR

The editor of one of our exchanges expresses his feelings in a poem which he swiped from some other editor, and now we are swiping it from him. Here is the poem:

*Getting out this little paper is no picnic;
If we print jokes, people say we are silly,
If we don't they say we are too serious;
If we clip things from other magazines,
We are too lazy to write them ourselves;
If we don't, we are too fond of our own stuff;
If we don't print contributions,
We don't appreciate true genius;
If we do print them, the paper is filled with junk!
Now, like as not, someone will say—
We swiped this from some other editor—
And we did!*

—The Ansgar Lutheran.

M. S. C. C.

THE CRISIS IN THE HOLY LAND

"Two statements" quoted from the letter from the Bishop in Jerusalem in "Bible Lands", April 1939.

"O pray for the peace of Jerusalem: they shall prosper that love thee."

Let me give you two statements. This was issued by the Senate of the Hebrew University at Jerusalem—

"From the days of the Patriarchs to this day the Jewish people have been bound to Palestine by historic bonds which have been recognized in the Mandate entrusted to Great Britain by the League of Nations. The place of Palestine in the history of mankind is based upon the fact that here Israel became a Nation, the Nation which, through its Bible and Prophets, gave to the land its universal significance.

"During the two thousand years of dispersion, the Jewish People has not forgotten its Land and has been closely connected with it both in spirit and in fact at all times. This eternal bond it is impossible to sever. To us it is inconceivable that Great Britain will ever break faith with us and renounce her solemn obligations.

"The Hebrew University appeals to the conscience of men of intellect and culture throughout the world and calls on them to raise their voices in protest against the attack on the sacred rights of the Jewish people, the only civilized nation in the world without a land of its own.

"Since its foundation, the Hebrew University has paid special attention to the Arab people and to its culture. Our scholars and our students have been devoting themselves to re-

search into the Arabic language and culture which are part of Semitic culture. Together with the entire Jewish population of Palestine we declare that the Jewish people has no desire to dominate over the Arabs living in this country, but that it will never consent to be dominated by others.

"The fight for our rights in this land has been a long and difficult one and now the difficulties will be increased sevenfold. In order that we may stand the difficult test which is the destiny of our generation, a new generation must be reared in Palestine and in the Diaspora worthy of its great task. This will be possible only if the sources of Judaism from which have flowed universal light and justice will become sources of creative power in the lives of our sons and daughters so that they may be prepared for every sacrifice necessary for the free existence of their Nation in its Homeland. To this end the Nation must stand a firm and united bulwark against all who rise against it and its rights.

"To the Jewish people throughout the world the Hebrew University says: Let not your hands weaken! Let us stand solid and united in the defence of our Nation and our Land and the Guardian of Israel shall be with us!"

And the following is an extract from "*Palestine: the Way to Peace*", issued from the Arab Centre—

"Peace in Palestine can only be restored by such form of government as will conform to the principles of Arab independence and will be found acceptable by the population of Palestine as a whole. The Jewish National Home policy must be abandoned, and a National Government formed in normal democratic principles which will include all citizens represented according to their numbers, with minority rights guaranteed. At the same time, the legitimate and reasonable interests of Great Britain will be safeguarded and a treaty concluded between Great Britain and Palestine, similar to that existing between Great Britain and Iraq. The advantages of these proposals are:

(1) The Jews would be afforded cultural and spiritual freedom within a friendly Arab State.

(2) British interests in Palestine would be secured by the surest bond of all—the goodwill of the mass of the people concerned.

(3) The Arabs would be assured of their future and of their freedom.

"The homelessness of the Jewish people is a tragedy which Palestine has already done more than its share to meet. Nothing further can be imposed on the Arabs without grave danger to the interests, not only of Great Britain and the Arabs, but of the Jews themselves."

Is it to be peace? No one can measure the sorrows and sufferings of those who are living in the Holy Land and those who have been driven from it, nor the exacting wastage of nervous energy commandeered from all by the condition of the land. Insurgency must be put down and assassination and murder must be punished; order and security must be restored. The guardians of the peace have an unenviable duty, and few, if any, will read of the price of peace without sympathy for those who have had to enforce it and deep anguish at its terrible cost, and real sorrow for the consequent suffering.

Comments Original and Otherwise

(Continued from page 4)

AN AMERICAN TALKS ABOUT NEUTRALITY

Dr. Nicholas Murray Butler, Churchman, and President of Columbia University, said in an address at the World's Fair, New York, that any doctrine of neutrality which would make the United States indifferent to "murder" and "assault" among other nations is immoral. "Here we are today faced with this perfectly appalling calamity," Dr. Butler said, "and voices say that it is no concern of ours. We need not care if one neighbour murders his neighbour, or if one human being assaults another human being, so long as they do not live in our house or belong to our family. That sort of neutrality is immorality. The sooner and more completely that it is pronounced as such and denounced as such, the further we will be along the road to peace. That sort of conduct leads inevitably to war, no matter what professions may accompany it."

TEMPLE OF GOD OR LECTURE HALL

Recently the Montreal Star had an editorial on Worship. From it I quote:

"In evangelical denominations the reaction against forms and symbolisms has undoubtedly gone too far. It has robbed public worship of many helpful and beautiful things, and by the exaggerated importance that has been given to the sermon, it has done much to blight the sense of worship, to convert the temple of God into a lecture hall, prayer and praise into "the preliminaries", and what ought to be an assembly of devout worshippers, into an audience more or less critical."

In connection with this matter of worship I would like to make a humble but very earnest request to my brothers in the ministry, that when they are taking family morning worship over the radio, they say the prayers in the ordinary voice. A Cathedral type of Service seems out of place at family prayers.

WHY EXPORT CHRISTIANITY?

That is the title of an excellent pamphlet published by the Forward Movement Commission of the American Church. From it I quote one paragraph.

"Christianity should be exported because, unless we share it with others, we cannot keep it vital at home. True, charity does begin at home, but it soon ceases to be charity, and degenerates into selfishness, if it ends at home. A glance at history will show that those times when the Church had little or no interest in missions were just exactly those periods when the fires of her spiritual life burned low; and, conversely, whenever the vivifying spirit of God has stirred the Church, its members have inevitably been moved to share with others their treasures in Christ. Furthermore, every sincere effort to pass on to others the blessings of Christian discipleship has had the accompanying effect of quickening the spiritual

life of those who thus sought to bear witness. The Divine Paradox is true, 'He that saveth his life shall lose it: but he that loseth his life for my sake shall save it.' We keep our faith by giving it away!"

The Living Church thought so highly of this four-page pamphlet that the editor not only referred to it editorially, but had a copy bound up with one week's issue of the paper. I cannot help wishing that a copy could be placed in the hands of every communicant in the Church. And the same applies to that excellent little book of daily Bible readings, *Forward Day by Day*, published by the same organization. Both of these can be had from 604 Jarvis St., Toronto. The former costs 30 cents a dozen, and the latter 20 cents for the four issues in the year.

ADVICE TO JUVENILE THEOLOGS

Principal Kilpatrick of the United Theological College, Montreal, has sent out a letter to student missionaries of the United States. After advising these young men to take an interest in the everyday affairs of the people they go to visit, he then goes on to say, that they must aim at being something more than just all-round good fellows. "You're on the King's business and people ought to make no mistake about that. Now it is easy to make it known on Sunday; my point is that equally and always you have to be on the trail as a man with something to say to men about the One 'whose you are and whom you serve'. Strange, isn't it, how reluctant we are to speak to men and women straight out about Jesus Christ and their lives! We can explain it so easily to ourselves: 'It wasn't the right moment,' 'There were others around,' 'You've got to know a man before you begin on the deep things,' etc., etc., and so we go on excusing ourselves for what is at the last our wretched moral timidity."

One cannot help wishing that our theological students generally got more instruction on those lines.

FROM A CLUB WINDOW

That is the heading of a column that appears regularly in the Liverpool Post. Here is an extract from one such article.

"In the lounge of one of the most fashionable golf clubs near London a stalwart Australian, whose name is a household word both in sport and for the fertility of his vocabulary, suddenly surprised a large group by saying, 'It is all very well, having a more hopeful outlook, but do not you fellows realize why there is a tolerable chance for peace? It is not due to Chamberlain or Daladier or Roosevelt, but just to prayer. You look a bit tickled at a fellow of my sort saying that, because you think I'm hard-boiled. But I am not ashamed of saying I have prayed hard just as millions of others have, and it would surprise me if any one of you chaps around has not secretly put up many a prayer though you do not care to admit it.'"

YOU MUSTN'T PRINT THAT

In an open session of a Canadian Church Conference a clerical delegate sharply criticized another religious Communion. Immediately there were suggestions that if reporters were present they should not mention the incident. Thereupon the presiding officer spoke words of wisdom. "The only way to stop regrettable things going into the press, is to stop saying them."

CHURCH REUNION

According to a report in The Living Church, Dr. Howard Chandler Robins of the General Theological Seminary, New York, speaking at the Annual Alumni dinner of the Union Theological Seminary on the suggested basis of reunion between the Presbyterian and the Protestant Episcopal Church of the United States, stated that the intention of the concordat was: "to acknowledge the fact that the ordained ministers of the Churches involved are already presbyters in the Church of God, but that owing to the unhappy divisions within the Universal Church the ministry of neither is universally acknowledged; and to implement that ministry by whatever is needful for its full exercise in these two Churches. He quoted Fr. Hebert of Kelham Theological College to the effect that no Anglican priest is ever required by his Church to subscribe to a definition of apostolic succession, but simply to accept the Christian ministry as it exists in the practice of the Church, and as it is set forth in the Ordination Service. He declared that there can be no question, therefore, of imposing upon Protestants as a condition of reunion the acceptance of a definition of episcopacy and apostolic succession such as we ourselves have never been required to accept."

LOTTERIES AGAIN

The Attorney General of Ontario has come out in favour of legal lotteries, and wants Parliament to amend the Criminal Code "to meet public opinion". His argument is that it is "practically impossible" to enforce the present law against lotteries, because people like to gamble.

It is quite true of course that there are evasions of the present law, as there are evasions of many other legal enactments, but surely that is a poor reason for cancelling these prohibitions. There can be no question that the establishment of state lotteries, or the official approval of private lotteries for any purpose whatever, would foster the gambling spirit among us, and that would not tend to improve the character of Canadian citizenship. Participation in gambling enterprises can hardly be considered one of the inalienable rights of a free people.

MR. CHAMBERLAIN ON THE SPIRITUAL SIDE

In view of the emphasis which has been laid during the past year on the need for moral and spiritual re-armament, the following paragraph

from a speech by the English Prime Minister at a meeting of a Women's Conservative Association, is a cause for thanksgiving. After alluding to the fact that they were still waiting for the return of that vivifying confidence which, when it comes, will make our desert blossom like the South African Karoo, he went on to say:

"The power to create that confidence does not rest in our hands alone, but so long as I am where I am I shall continue to hope and to spare no effort to bring it back. In the meantime, every one of us can contribute to bring it back by keeping up our faith in the spiritual side of our nation. Depend upon it, however strong material forces may seem, they can never dominate the spirit. Not for one moment will I believe that the spiritual force of this nation is less deep-seated today than it was in the days of our fathers."

Addressing the General Assembly of the Church of Scotland he declared:

"I cannot say with how much satisfaction and complete agreement I read the word of that Call to Prayer to which the Moderator of this Assembly affixed his name, together with that of the Archbishop of Canterbury and other divines . . . The troubles of today cannot be cured by arms or armaments. We have to go further and deeper than that and I have no doubt that there will be a wide response to your Call to Prayer."



MORE MOTION PICTURES

The Lantern Bureau of the G.B.R.E. have added one more film to those available for rental. It gives some outstanding incidents in the Royal Tour of Canada. Rental is only \$1.00.



RELIGIOUS PAPERS

The following papers are published regularly by the Editorial Department of our Church:

- The Child's Own for children under nine.
- The Institute Leaflet for those 9 to 11.
- The Young Soldier for those 12 to 14.
- The Adventurer for those 15 to 23.
- The Church Messenger monthly for adults.
- The Home Department Quarterly for parents.
- Parents' Letters for parents of those 9 to 14.
- The Teacher's Assistant for S. S. Teachers.
- The Bible Class Magazine for Bible Classes.

There is also a number of publications for use each week but prepared in yearly or quarterly lots, such as:

- Picture Cards, five kinds for children under 9.
- Expression Work Cards, six kinds for those under 9.
- Parents' Home Leaflets, two kinds for those under 5.
- Teacher's Text Books, for ages 4 to 14.
- Pupil's Study Books for those 9 to 14.

Address all enquiries to:

Rev. D. B. Rogers,
604 Jarvis Street
Toronto.



AUGUST

1. Lammas Day.
5. Oswald, King and Martyr, 642.
6. Transfiguration of Our Lord.
6. NINTH SUNDAY AFTER TRINITY.
10. Lawrence, Roman Deacon and Martyr, 258.
13. TENTH SUNDAY AFTER TRINITY.
20. ELEVENTH SUNDAY AFTER TRINITY.
24. St. Bartholomew, Apostle and Martyr.
27. TWELFTH SUNDAY AFTER TRINITY.
28. Augustine, Bishop of Hippo and Doctor, 430.
29. Beheading of St. John Baptist.
31. Aidan, Bishop of Lindisfarne, 651.

BOOK REVIEW

Sermons For Lay Readers by Reginald Stephen.
S.P.C.K. Canadian Agents, G.B.R.E., 604
Jarvis St., Toronto. 213 pages. . . \$1.10

Possibly one of the most important urges in human life is to be found in the almost innate quality of curiosity. We are not satisfied, generally speaking, to accept the things of life or our surroundings as matters of fact, but want to take them to pieces, and find out how they work and for what purpose. We are not satisfied while there is anything to be discovered or understood. We seek better things, better relationships and ever a truer knowledge.

What is true of life on the physical plane is, one must believe, true also in respect to God and all spiritual matters. This, however, is not at once obvious in everyday existence, perhaps largely because spiritual things get crowded from our thoughts with the in-rush of the physical. But whenever the question of God is raised we do find considerable interest and the evident desire to know more. There really is an intense desire to know about God. Not that this curiosity is aimless, but that it is forced upon us by the weight of life pressing, we think these days, very heavily upon us. And in anxiety and perplexity we seek some guidance in the use and regulation of the terrible knowledge and its creative power which seems ever on the point of overwhelming us.

If we are left alone to control this world and ourselves we are indeed undone. In the realm of nature, however, there is sustained a deep regularity of life and why should this sustaining power be seemingly absent from

among men? Are we to blame if this power is absent? Is this power really absent or only in abeyance? If in abeyance, can we somehow bring it to light and to work? We ourselves are helpless but if God is able with the rest of creation, should not God be able for us? In our helplessness such a Being as God seems needed. So in the life of Christ we seek to find God and what God thinks about us, and whether He intends good or evil for us.

That study helps us to know something of God's character, His being and the degree of His power. But we must also know ourselves. Then, too, there is the approach to God to be studied. That approach was revealed in the life and death of Christ. If Christ is true what are we to God, or meant to be, and how can we realize in ourselves that which, implanted through the death of Christ, is struggling to reveal itself in healthful growth that flowers of eternal beauty may burst forth and seeds of eternal life be born.

Such inquiry is, or should be, the foundation of every sermon, that the longing of the human heart may be appeased, hopes raised, curiosity in God and in His relationship to our problems stimulated and the will set to harmonize itself with God's. A sermon is the application of God to human life. Now as love would seem through Christ to be the mainspring of God's dealings with us, by His love He wins us to Himself; so, too, a sermon conceived in like love must bring in it the touch of human emotion, the reflection of God's love, that it may not only teach but also win.

The one who would preach must therefore be a student truly interested in God. Moved by God's love he too should seek to let the feeling of the reality of God and of God's love win a way into the hearts of his listeners. Hence there must be a controlled but ever present touch of emotion. He is speaking to those whom God loves and wants earnestly for Himself. Filled with sympathy for God's longing, he will seek to win such sympathy for God in the people, satisfying the unspoken question, raising further questions in the listener's mind and with a touch of true emotion changing the listener into an eager seeker after truth. This result is possible when the preacher himself is ever the seeker finding for himself a new understanding, ever opening to his gaze fresh vistas of knowledge yet to be.

For one who cares for his preaching as done for Christ, at His command, this little book will prove the beginning not only of answering questions in a helpful way (as, for example, in the very suggestive chapter on the Resurrection), but of obtaining deeper insight. The author has sought in his book to awaken curiosity in those who sincerely wish to teach, as also he seeks to develop in the preacher the controlled emotion which Christ possessed in His work among the people. There was ever throbbing in Christ's heart this thought "My Father's people!" So we are to feel, even while we are preaching "our Father's people", "the people God loves".

—A. E. Daviss.



One Communion and Fellowship

August

"Hark, the sound of holy voices,

Chanting at the crystal sea,

Alleluia! Alleluia!

Alleluia! Lord to Thee:

Multitudes which none can number,

Like the stars in glory stand,
Clothed in white apparel, holding
Palms of victory in their hand.

"They have come from tribulation,
And have washed their robes in Blood,
Washed them in the Blood of Jesus;
Tried they were, and firm they stood;
Mocked, imprisoned, stoned, tormented,
Sawn asunder, slain with sword,
They have conquered death and Satan
By the might of Christ the Lord."

—Bishop C. Wordsworth.

Lammas Day, August 1st. The oldest of our feasts are those connected with the harvest, and Lammas Loaf Mass goes back to Saxon times. It is an adaptation of the Jewish feast of First Fruits. Still in some parts of England a little of the first ripened wheat is cut, threshed out and ground to be made into loaf which is solemnly presented at the altar on Lammas Day with a Service of Thanksgiving. This is one of the most beautiful of our Black Letter Days, and it is rather a pity that it is not kept more generally. We here in Canada depend so much on our harvests that an extra thanksgiving day would not hurt us. August the first was also a thanksgiving day in the early Church, as it was the traditional date of St. Peter's deliverance from prison (Acts 12), St. Peter ad Vincula. Besides this double thanksgiving day, August has six other days marked on our Church calendar, one being August twenty-eighth for the great Augustine, doctor or father of the Latin Church, of whom we spoke in 1927.

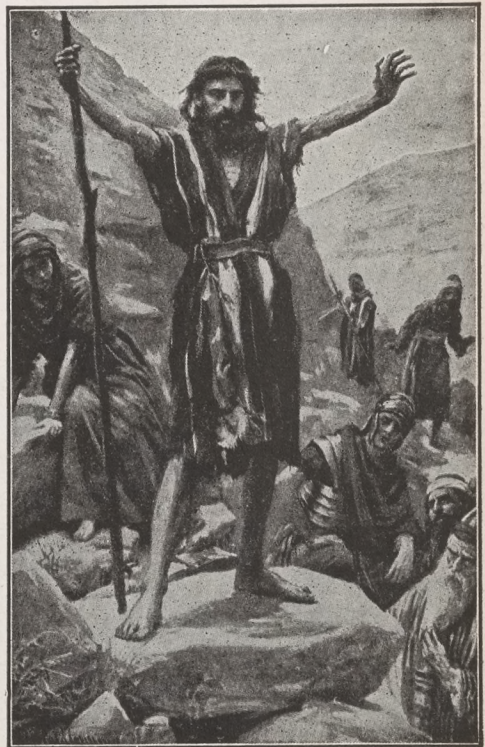
St. Oswald, August 5th. Of the other five there is St. Oswald who was king of Northumbria in the seventh century. The Saxon kingdoms were fighting most furiously among themselves and the introduction of Christianity seemed to make things worse. Mercia which stayed heathen attacked Christian Northumbria and Oswald, fighting at the head of his army, was killed under his cross standard. The Church of England of that date promptly canonized him. He belonged to the Keltic Church, having been converted by the missionaries of Iona, and he had ever lived up to his profession.

St. Lawrence, August 10th. We may call him a Canadian saint, for it was on August tenth that Cartier, noticing the current of the mighty river pouring into the gulf, said: "This must be a continent, as large rivers cannot rise in small islands." On the maps then Canada was

marked as an archipeligo, so Cartier sailed up the river, discovering the river which he named St. Lawrence. Who was St. Lawrence and why was his story remembered when so many martyrs of that old time were forgotten? He was head deacon and Church treasurer under Pope Sixtus. He was one of the first martyrs in the eighth persecution under the emperor Valerian. Lawrence was ordered to account for the treasures of the Church and he assembled the poor, the maimed, the halt and the blind supported by the Church. Then the enraged enemies roasted him over a slow fire, and he so gained his crown.

Holy Name of Jesus, August 7th. On this day we remember, "Thou shalt call His name Jesus, for He shall save His people from their sins."

Beheading of St. John the Baptist, Aug. 29th. The Baptist has the unusual honour of two days, his birthday on June 24th and his martyrdom on August 29th. The story is well known. Imprisoned by an evil-living king, his head was cut off to please a dancing girl. He is linked to Canada by the name of our city Halifax, for the story goes that Herod's executioner was a luckless British slave, who, though trained in brutality, was so struck with St. John that, returning to his own land, he rested not till he found some Christians and heard from them about the one whom he ever called the "holy

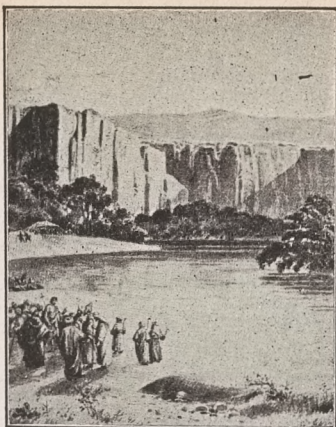


John the Baptist constantly spoke the truth, boldly rebuked vice, and patiently suffered for the truth's sake.

face". A place was named for this (Halifax) and later the English Earl of Halifax gave his name to the Nova Scotian city. So the first English founded city in Canada is named for St. John the Baptist.

St. Aidan, Bishop or Abbot of Lindisfarne, August 31st.

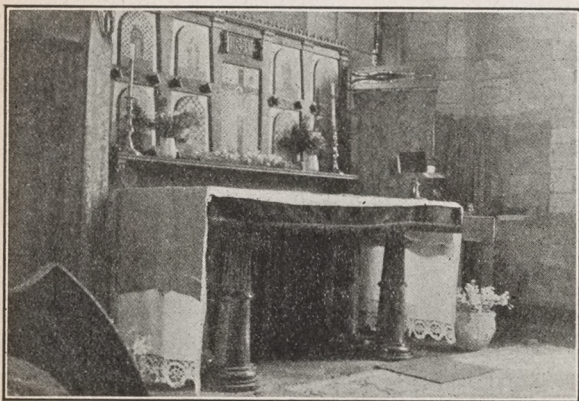
Son of one of the Highland chiefs converted through St. Columba's preaching, the boy Aidan, while still a child, was given by his parents to the monks of Iona, that little bit of sandy island, one of the outer Hebrides. It was to the Celtic Church and to Scotland what Glastonbury was to the early Church of England. There Aidan learned from books and worked at the convent farm and at fishing, for Iona was self-supporting. Soon he had a boy friend. In the constant wars between the Saxons, Edinburgh, then a city of Northumbria, was taken and sacked by the Mercians. The royal family were all killed except one little boy, Oswald, who was saved by the castle cook, then an important officer of the court, who carried the child to Iona where he became a pupil of St. Columba and the chum of St. Aidan. In young manhood Oswald was called to the throne of Northumbria (see August 5th) and from there he sent constant appeals to Iona for missionaries to convert his heathen people. Certainly the Romish missionaries from Kent had been there but their teaching seems to have been most superficial so that Oswald sent repeatedly. Iona, a missionary community, sent as required, but the first missionaries were not successful. They disliked the Saxons and described them as impossible to convert, being thoroughly immoral and drunken. Aidan spoke in their defence, remembering Oswald, and then



John preached repentance at the Jordan.

remembered Iona. The death of Oswald in 642 was a great blow, but Aidan stuck to his post and lived to see his teaching strike root in the hearts of Northumbria. It is not too much to say that the modern Church of Scotland owes much of her strength to St. Aidan. There are many stories told of him, all showing his gentleness and his goodness to the poor and weak. One of them tells how he rescued the boy, Cuthbert, a slave, and his simplicity and utter lack of pride were a sharp contrast to the missionaries of Rome. But they regarded him as lowering the dignity of the Church, yet it is to the Celtic saints of Glastonbury and Iona that the Church of England owes much of her strength today, and her crown too. Were it not for St. Aidan and those like him who loved Christ and His poor, it is not too much to say that England might have fallen as Russia has. We certainly owe much to Rome in organization and business management, but our spiritual strength comes from the sanctuaries of Glastonbury and Iona, with their saints of the Celtic Church. When St. Aidan died that last day of August, the whole land mourned. "Our Father Aidan is dead," they cried.

The story of his coming to Northumbria is too characteristic of our saint to be left out. All along the road Aidan has passed the starving people—scores, hundreds, nay, thousands, for war had ruined their harvests and there was none to help them. Yet they struggled to the kings' house, for he was making a feast for a strange Bishop and there would be broken meats and crumbs fallen from the table. So Aidan listened and thought and, entering the hall, he found the table set with dishes and baskets of bread, while from below came the scents of rich cookery. Then Aidan, standing before Oswald and his nobles, repeated much of St. Matthew XXV: "Inasmuch as ye have done unto one of the least of these my brethren, ye have done it unto me." Oswald saw the



The interior of the Church at Lindisfarne, today.



Saint Aidan.

point instantly and as the servants came bearing the hot dishes in procession the king led the taking of every dish to the starving people outside. "Christ and His poor shall have no broken meats at my door," said the king. No wonder Aidan loved him. When Aidan passed on, his pupil St. Cuthbert said he saw the gates of heaven opening and a host of angels coming down.

—E. A. TAYLOR.



Diocese of Quebec

The Bishop is visiting St. Clement's Mission this month, proceeding to Belle Isle Straits and calling at the numerous harbours en route. While in the Straits he expects to meet Bishop Abraham of Newfoundland, a former curate of Quebec Cathedral. History will then repeat itself, for it was at the same place in the Straits that the first Bishop of Quebec came to visit the Canadian Labrador, Dr. G. J. Mountain, met the first Bishop of Newfoundland, Dr. Spencer, the centenary of whose consecration is now being observed. Quebec Diocese owes a debt of gratitude to Newfoundland missionaries for the care which they bestowed upon Canadian fishermen before 1861 when Quebec was able to send the first resident priest to this distant mission.

The new Parsonage at Harrington Harbour, the site of the Grenfell Hospital, will probably be built this summer and occupied by the present Curate of the Cathedral as his residence during his period of service on the coast.

The Bishop is actively interested in building a new church at the Government Protestant Colonization settlement, now called Lawrence, near Bury, where about 40 families have lived for several years. Of this number it is remarkable that only one has abandoned its lands and gone elsewhere. The United Church is co-operating

with the Bishop who has promised that the new church may be used by other Ministers of religion.

Centenary Services will be held at the Ireland mission in the County of Megantic, a huge area lying between Quebec and Sherbrooke and still populated by scattered English farmers. The Bishop will be present and the countryside is expected to turn out in full force to honour the memory of Richard Anderson, of Trinity College, Dublin, the founder of the mission and an heroic missionary. He volunteered for duty during the typhus epidemic of 1848 and contracted fever, from which he died, while ministering to the stricken emigrants who fled from Ireland to seek food and freedom in the new world. Thousands of those whom the potato famine reduced to a state of starvation landed at the quarantine station of Quebec suffering from typhus caught on board the crowded vessels during a lengthy voyage. On one vessel alone 100 died at sea.

The founder of the Ireland Mission was one of the five priests of the Diocese of Quebec who died out of the fifteen who did duty to the sick during that terrible scourge, which by means of modern medical technique, might easily have been avoided.

\$35,000 a year for a period of ten years is the sum which the Prime Minister of the province announced the Government would grant Bishop's University. Along with Dr. H. J. Cody of the University of Toronto and others he was given an honorary degree by the University at Convocation. The Premier promised his full support to the educational institutions of the province. Dr. Cody, in alluding to the disastrous effect of falling interest rates upon universities, made a strong plea for increased financial support. Unless more money is forthcoming, institutions of higher learning cannot educate the brilliant students who are sons of the farm and capable of making an important contribution to the welfare of the country.

Bishop's University is now sending forth trained scientists each year to take their place in the economic life of the province, and the Government grant will enable the authorities to develop the Faculty of Science and to provide an adequate building for scientific apparatus.

A choir festival, recently held at East Angus, one of the industrial towns near Sherbrooke, demonstrated the possibility of developing the quality of the music produced by ordinary church choirs under capable leadership. The training, now being given to choirs at Lennoxville and Compton by Dr. Graham George of St. Peter's, Sherbrooke, is beginning to show results of a promising nature.

Dr. George, who recently gained his degree at the University of Toronto, was the only candidate awarded the doctorate in music by the University this year.

After a lengthy period of service which was so greatly appreciated by the diocesan branch of the Woman's Auxiliary that a presentation of silverware was made upon her retirement, Miss Maud Pope of St. Matthew's Branch, Quebec, completed her last term as Diocesan President of the W.A. and Mrs. W. S. G. Bunbury was elected President for the coming year.

Diocese of Calgary

Two parishes have been celebrating their thirty-third anniversary this month, St. Barnabas' and St. Stephen's, both of which owe their inception to the missionary zeal of the late Dean Paget. The Bishop visited St. Barnabas' for the occasion, and Archdeacon Swanson was himself at his own church. Later, the Diocesan Board of the W.A. held their meeting on St. Barnabas' Day at St. Barnabas', when the Rev. D. F. Kemp gave a thought-provoking address on the present condition of the W.A.

Delegates to the Provincial Synod of Rupert's Land were the Very Rev. H. R. Ragg, Archdeacon Swanson, and Canons Morgan and Cripps, with Messrs. Hugh Farthing, W. W. Winspear, and Chancellor Brokovski. Calgary was honoured in the election of Dean Ragg as Prolocutor.

The Rural Deanery of Calgary met at Banff on June 5th, and listened to a very interesting account by Canon Montgomery on the royal visit to St. George's Church. In the afternoon, the clergy were conducted over the royal suite in the Banff Springs Hotel, and gathered some interesting impressions on the visit as seen by the hotel staff. All with one accord fairly worshipped both the King and Queen and demolished the old cynical saying that "No man is a hero to his valet". One maid with shining eyes said "It's all true. The Queen uses neither lipstick nor rouge, she has long hair, and she doesn't smoke!"

An ordination took place at the Pro-Cathedral on Trinity Sunday, when the Rev. Noel Holmes was ordered priest, and Leslie Hudson deacon, the sermon being preached by Rev. John Blewett, one of the examining chaplains. The Rev. Geoffrey Parrott, late of Rolla in the Peace River Block of B.C., has been appointed curate at St. Stephen's.

The final banquets of A.Y.P.A.'s have all been held. Money has been raised for the visit of Garth Walker to the Amsterdam Conference.

Bounteous rains have blessed the Provinces in the West. Things never looked greener or more promising than now, and with more good weather and a fair price for grain, prosperity should be near at hand.



Diocese of Saskatchewan

The Synod met in St. Alban's Cathedral, Prince Albert, on Thursday, June 8th, the sessions being opened with a celebration of Holy Communion at 10 a.m., the Venerable Archdeacon W. E. J. Paul being the celebrant, assisted by the Venerable Archdeacon G. H. Holmes, Rev. Canon J. I. Strong and the Rev. Canon W. S. Noble. There were twenty-four clergy present and thirty-eight laymen.

Immediately after this Service a special address was given by the Rev. L. A. Dixon, Field Secretary of the M.S.C.C., in which he dealt with the Missionary aspect of the Church as a whole under the title "Why Missions". This he answered under the heads "Conviction, Education, Intercession and Money".

The Synod met after lunch in the Cathedral Hall, the Ven. Archdeacon W. E. J. Paul presiding, the Rev. T. Mitchell and Mr. J. R. Homer being appointed clerical and lay secretaries of Synod. Important business of the Diocese was dealt with and reports of Auditors, Archdeacons, Rural Deans and Executive and Finance Committees were received.

The existing members of the Executive and Finance Committees and delegates to Provincial Synod were unanimously re-elected to their respective offices. There were present four lady delegates to this Synod.

The Rev. Canon Ahenakew, Ven. Archdeacon G. H. Holmes, Ven. W. E. J. Paul, Rev. Canon T. W. Wilkinson, His Honor Judge Doak, Mr. J. R. Homer, Mr. S. Ahenakew, and Mr. A. H. Clark attended the Provincial Synod.

News has just been received of the election of the Rev. Canon H. D. Martin of St. George's, Winnipeg, as Bishop of this Diocese, and subsequently of his acceptance of the appointment. The news will be received by all Churchpeople in the Diocese with much satisfaction, and not only by Churchpeople but by those of every creed who have had the privilege of listening to Canon Martin in his Vesper Hour Broadcast which brought so much comfort and encouragement for life's battle. Hearty congratulations to Canon Martin; the whole Diocese extends a warm welcome and looks forward to meeting the person whose voice is so familiar. We pray that the Canon's new ministry as our leader and Father-in-God may be fraught with much happy service and that the richest of God's blessings may be his and ours. May the Diocese grow spiritually as well as materially as we turn over a page in our history and begin a new chapter.

Word has been received by the Ven. Archdeacon G. H. Holmes, that the Rev. Canon H. D. Martin, Bishop-elect of this Diocese, will be consecrated on St. Bartholomew's Day, August 24th, in St. Alban's Cathedral, Prince Albert. Churchpeople throughout the Diocese will look forward to this day, keeping prayerfully in mind him who is to be our spiritual leader and Father-in-God.



Diocese of Athabasca

On May 5th, the Bishop journeyed to North Star at the end of the Highways of North America where, under the direction of the Rev. Arthur Lord, the work of the Church of England is cared for by Miss Sylvia Steward and Miss Nellie Schroot, Bishop's Messengers under the Fellowship of the Maple Leaf of London, England. A beautiful new Font was dedicated by the Bishop at the evening Service. This Font is the gift of the faithful members of the Woman's Auxiliary of Stowe Creek. This thoughtful gift by this little group of devoted women is greatly appreciated.

The Bishop visited the Deanery of Athabasca on the Sunday of May 14th. At the Commissioning Service Miss Hanney and Miss Swayne were "commissioned" to their work on the Sunday School Van for that Deanery. The Bishop preached at the Service at Parkhurst at 11.00 a.m., at Athabasca Landing at 7.30 p.m.

and gave an address to a large gathering of the A.Y.P.A. at the Parish hall. At 3.00 p.m. the Bishop visited the Mission of Boyle where the congregation remembered the Tenth Anniversary of the consecration of their church. The Parish, with the assistance of the Dominion W.A., is erecting a new porch as an addition to their church building and a Font has also been presented.

Friday, May 26th, the contract was let for the erection of the new church in the town of Grande Prairie. The old church which has stood for many years is in a very bad state of repair and is quite inadequate to the large congregations attending the church. The architects for the new building are Messrs. Twizell and Twizell of Vancouver, and the contractor Mr. H. L. Schaffer of Grande Prairie, who was awarded the contract from the six tenders submitted. The new building will be a very beautiful church and will be greatly welcomed not only by the people of the Parish but also as a real architectural contribution to the growing town of Grande Prairie. The building will cost about \$7,500, and will be thoroughly up to date in every way, including an air-conditioning heating plant. On Sunday evening, May 28th, the Farewell Service was held in the old church; it will be moved from its present site on June 1st and building operations on the new structure will begin at once. On July 8th, Archbishop Owen, Primate of all Canada, will lay the Corner Stone, and the Service of Consecration of the new building will take place in September.

The Primate will turn the first sod in the construction of the Bishop Bompas Memorial Hospital at Fort Norman on June 21st. All materials for the construction of this hospital, costing \$25,000 have already been shipped and will go down North by the first boat which leaves Waterways on June 8th. The contractor, Mr. J. A. Buchanan, of Edmonton will fly his workmen to their work in the north and it is expected that construction will be completed by the autumn.

Rev. Cecil Randell was ordained at St. James' Pro-Cathedral at Peace River on Trinity Sunday, June 4th, at the morning Service by the Bishop of Athabasca. The Ordinand was presented by Rev. F. E. Smith, Rector of the Pro-Cathedral, and the sermon was preached by the Rev. W. Prior, B.A., B.D., of Fairview. During the ensuing week Mr. Randell will fly to Yellowknife as the first Anglican Missionary at that important Mining Camp. The Diocese of Athabasca is deeply indebted and deeply thankful to the M.S.C.C. for a special grant which has made the beginning of this work possible. Mr. Randell is a graduate of the Montreal Diocesan College. Our prayers will follow him as he represents Christ and His Church in this new Mining Community of the North.

At a recent ordination held by the Bishop of Athabasca in St. James' Pro-Cathedral the Rev. Arthur Lord was raised to the Priesthood, and Mr. C. Kehler was ordained Deacon. The preacher upon this occasion was the Rector of the Cathedral, the Rev. F. E. Smith. The Rural Dean, the Rev. W. Prior, B.A., also assisted at the Service.

ARCHITECT DIVINE

Mine eyes behold this glorious earth
With all the beauty Thou hast made;
In all created things I see
The wondrous plan that Thou hast laid.
With awe I view Thy great design
O Mighty Architect Divine!

I listen to the song of birds
As they send forth their joyous strain,
I love to hear the rippling brook
And gentle sound of falling rain.
Naught is withheld in Thy design
O Perfect Architect Divine!

I walk among the stately trees
Whose arms are raised toward the sky;
Around my feet the beauteous flowers
Yield fragrance sweet as I pass by.
I thank Thee for these gifts of Thine,
O Gracious Architect Divine!

I gaze out to the open sea
And watch the mighty breakers crash;
Behold the fury of the storm
In thunder's roll and lightning's flash!
Can I these wondrous powers define?
O Holy Architect Divine!

Again I look toward the sea
The anger of the storm doth cease,
Thy bow of promise in the heav'ns
Comes once again assuring peace;
Who else but Thee such powers confine?
O Wondrous Architect Divine!

I see the everlasting hills
And mighty snow-capped mountain peak
As temples, off'ring unto Thee
Sweet prayer, as though the earth would speak.
Would such pure worship e'er be mine
O Blessed Architect Divine!

I look toward the setting sun
Transforming all to shining gold;
Another day is almost done
And night doth soon the earth enfold;
Comes once again a peace benign
O Loving Architect Divine!

I raise mine eyes to star-lit heav'n
And sense the beauty of the night;
The moon in majesty sublime
Sends forth her beams of radiant light;
Then doth my heart and soul resign
To Thee Blest Architect Divine!

I look into the eyes of man
Who wast in Thine own image made,
Free creature in Thy noble plan
Alas! . . . how far from Thee hath strayed.

O can it be that he alone
Must mar the beauty of Thine hand?
O shall not he for wrong atone
And follow Thy divine command?

Forgive, O God, the sin of man
And give him eyes that he may see
His part within Thy holy plan
That all creation perfect be.
For evermore all praise be Thine
Immortal Architect Divine!

—Charles A. Hutchins.

One Hundred Years Ago

Bishop Mountain's Lands at Stukeley, L.C.: On 27th July, 1839, the Order in Council, passed ten years previously, entitling the heirs of the late Right Rev. Jacob, Lord Bishop of Quebec, to 200 acres of Crown lands in the second range of the township of Stukeley, was referred to the surveyor, auditor and Provincial Secretary for the description and engrossing of Letters Patent by command of T. Goldie, Civil Secretary. (Public Archives, S. Series.)

Bishop Strachan's Papers: Statistics and Incomes: Letter to J. S. Pakington, concerning the petitions giving information respecting the numbers of members of the Church of England compared to other denominations within the Provinces. August 15th, 1839. Memorandum as to the average income per annum of the Bishop of Toronto, since his consecration on the 4th of August, 1839. Memorandum of income of the Rectory of Toronto, formerly York, from 1812 to 1826. Given to Clarke Gamble, July 7th, 1840.

Oxford "Tracts for the Times": The Bishop of Toronto, to the Rev. J. H. Newman, expressing his interest in the Oxford Tracts and his desire to thank the authors before leaving England for Canada. August 15th, 1839.

Rev. John N. Newman, Oriol College, Oxford, to the Bishop of Toronto. Is gratified to receive his letter concerning the Oxford Tracts, but informs him that both Dr. Pusey and Mr. Keble are away from Oxford. August 19th, 1839. Strachan Papers.)

In the number of "The Church" for 14th Sept., 1839, the Editor, in acknowledging receipt of certain of the Tracts, says that the 1st, 2nd and 5th numbers of "Tracts for the Times" have reached us from New York but Nos. 3 and 4 have never come to hand. We shall be much gratified at the hiatus being supplied.

Conservatism and Church: In the August 3rd number occurs the following tribute to the political influence of the Church of England from the pen of the Editor: If we were asked to what cause we would ascribe the gradual and healthy growth of Conservatism in England, we should unhesitatingly reply, To the Church.

U.C. Clergy Society: The 3rd Anniversary of the Society was held in London (23rd May, 1839) the Earl of Galloway being in the chair, and the Rev. H. H. O'Neill addressed the meeting. The Secretary read the reports of the labours of the Society's missionaries, and also the Committee's report. The Committee in submitting the 2nd Report to the public desire to offer thanks to the Giver of every good and perfect gift for success of their missionaries and the interest manifested by the Motherland in the welfare of their countrymen, in U.C., placed in trying circumstances. The 1st report exposed the principles of the Society and its proceedings up till June 1838. Since then two missionaries have been sent, making five: Rev. Messrs H. O'Neill, F. L. Osler, F. A. O'Meara, B. C. Hill and W. Morse. Mr. O'Neill has returned to England. Few missionaries have had severer hardship than **Mr. Osler**, the resident missionary in the township of Tecumseh and

Guillembury. The Committee trust that having now exchanged a miserable log hut for a comparatively comfortable parsonage house, both he and Mrs. O. will enjoy domestic comforts. The 6 schools established by him continued to prosper until the late rebellious outbreak. Children were kept at home while their fathers served as volunteers. Two hundred attend the Sunday Schools. A Catechist has been appointed to assist him.

Sault Ste. Marie: Journals of a satisfactory character have been received from **Mr. O'Meara**. He reached Toronto 29th March 1838 and travelled throughout the Home District, 130 miles from Lake Ontario to Lake Huron. He was ordained priest 9th September 1839, visited Manitoulin and made a report which caused another Society to send Mr. Brough to labour amongst the Indians who sojourn there. He was removed to the Sault Mission 6th October 1838, and has already translated a portion of the Liturgy into the Indian language.

Grand River: The Rev. B. C. Hill, Scholar of Trinity College, Dublin, and the zealous clergyman of Bandon, Ireland, sailed from Bristol, September 1839, reaching Toronto on the 29th September. The Bishop sent him to the Grand River Tract and he has proceeded even so far as the mouth of the Grand River and the surrounding country.

Paris, U.C.: The Rev. W. Morse finding the hot climates of the C.M.S. stations injurious to his health relinquished his engagements to that Society, receiving highly satisfactory testimonials from them, and was engaged to undertake, at the Bishop's request, the duties of the pastoral office at Paris, U.C. in the Gore District where there is a large population. He reached New York 11th December 1838 after a tedious voyage of 66 days, and Paris on 21st January 1839 in the depth of winter. His health has been completely restored since his arrival in U.C.

The Bishop of Montreal gave his unqualified approval to the proceedings of the Society's missionaries in these terms: Mr. O'Neill an invaluable man . . . Mr. Osler an indefatigable, successful labourer . . . Mr. O'Meara passed a most creditable examination. The Lieut.-Governor of U.C., Sir George Arthur, contributes to the funds of the Society.

News of the Society: The Rev. H. J. Grasett is the Society's Agent at Toronto. The Rev. Septimus Ramsey of St. Michael's Church, Strand, is the paid office secretary and preaches for the Society. He replaces Mr. Francken. The Secretary visited the Associations at Cheltenham, Huntingdon, Godmanchester and Cambridge. Three of the missionaries are paid upon a graduated scale terminating in five years and are sent, by preferences, to those places which contribute to their support. The Society intended to send out both missionaries and schoolmasters but experience has taught that, whereas schools do not give rise to the ministry of the Word, the location of a clergyman immediately leads to the foundation of schools. Difficulty

is experienced in finding men qualified and willing to volunteer to enter upon a missionary life in U.C.

A "Modern" Miracle: The Report contains extracts from the journals of Mr. O'Neill in the Home, Newcastle, Gore, Talbot and London districts and mentions Services held in **Wellington Square Church** and in the Methodist Meeting House 6 miles distant; also in **Paris** where Mrs. Dickson has conducted a Sunday School and for which town money has been collected to build a church. The village of Scotland in Oakland (the headquarters of the rebel Dr. Duncombe), is the place where the Rev. Mr. Evans was kept prisoner on bread and water when he went to expostulate with the deluded rebels. It is related that a nearby family, engaged in united prayer for his release at the time, had just heard read to them the Scriptural account of St. Peter's release from prison and had scarcely uttered a prayer for their pastor's escape, when he himself stood at their door. Col. Macnab's troops had just arrived (Dec. 1837) and broken up the camp.

Bond Head, U.C.: Extract from Mr. Osler's Journal: I preached in the School House to about thirty persons. Whilst riding I observed a man who appeared to wish to speak to me. I stopped. He told me he was a Roman Catholic, very anxious for conversation and wished to know my opinion of that religion. He seemed to be in doubt. I told him that the mass and extreme unction were of no avail and that the priest had no power to convert bread and wine into flesh and blood . . . he seemed deeply affected . . . I directed him to the only Mediator and left him apparently much impressed. . . . (other visits paid in 1838 are recorded at length in the journal—to such places Tecumseh Church, Inisfil, Bolton's Mills Granary (fitted up with seats), Lloyd Town, Newmarket (where is one of the prettiest churches, capable of seating 350). The Rev. R. Athill has been appointed to Newmarket by the Bishop of Montreal.

Lake Erie and Grand River, U.C.: Extracts from Mr. Hill's Journal, describing visits to Glandford, Swamp Road, Seneca, York, Indiana, Cayuga, Dunville, Sheahan Settlement, Lake Erie Settlement, Camboro' and McKenzie Mills. (The above extracts are from the copy of the "Second Report of the U. C. Clergy Society. . ." in the Public Archives of Canada.)

Manitowahning, U.C.: Extracts from Mr. O'Meara's Journal of his visit to the 3000 Indians assembled to receive presents on the Island of the Great Spirit (a R. C. Bishop with two priests also was present) were printed in the foregoing report.

Rev. Chas. C. Brough, Manitowahning, to the Rev. Henry Grasett, Toronto. Reporting on his work among the Indians, difficulties with the Roman Catholics there, interference of traders and Mr. Jarvis' attitude. August 1, 1839.

Paris, U.C.: For account of money collected for Parish church. September, 1839. See Strachan Papers.

Prince Edward, U.C.: The religious statistics of 1839 in this district showed that there were 6000 Methodists, 2400 of the Church of England, 1300 Presbyterians chiefly of the Secession

Church, 1100 Roman Catholics, 1000 Quakers, and less than 1000 others of various denominations. Total 12,000. (From "The Church".)

St. James', Toronto: The Committee appointed to examine ways and means of replacing the Church in its former state before the fire was composed of Honble. the Vice-Chancellor, the Solicitor-General, Jno. Macaulay of Yonge St., Geo. Monro, Chas C. Small, Jno. G. Spragge, Thos. Hallewell and Clarke Gamble Esquires. From the Address and Report of the Archdeacon of York together with Proceedings of a Meeting, etc., held in City Hall, 1839. (Toronto Public Library.)

Toronto, St. James': Collections for the rebuilding of the church were made at Gaspé Basin by the Rev. Edw. Cusack, as well as amongst the Indians of the Bay of Quinte and amongst the Tuscaroras, Senecas and Onondagas by the Rev. Adam Elliott, and elsewhere during the Spring of 1839. (The Church.)

Toronto Religious Census shows that the Church of England population is 5700, being nearly one-half of the total population (of 12,000) of the city. Next come the Roman Catholics, 2000; the the Church of Scotland, 1500; then the Methodist groups, 1400; and the Congregationalists and Independents, 800. When the rebuilding of St. James' Church is completed there will be accommodation for 2500 persons. There is no other church for the other 3200 members of the Church of England in Toronto. (The Church, July 1839.)

Ancaster, U.C.: The Rev. John Miller, M.A., A.T.C.D., Rector of the Parish died 11th Aug. 1839 at the Parsonage, aged 41 years.

London, U.C. Religious Statistics: Out of the total population of 40,000 in the District of London there are 9000 members of the Church of England; 7600 Presbyterians; 7000 Methodists and 1800 Roman Catholics, 7300 without any religious profession. (The Church, Sept. 1839.)

Belleville, U.C.: The Rev. Jno. Cochran, Belleville, to the Bishop of Montreal. Has just returned from visiting the rear townships and urges the appointment of a travelling missionary for the County of Hastings and part of Northumberland. August 6th, 1839.

Woodstock, U.C.: The Rev. Thos. Huntingford, Gloucestershire, to the Bishop of Toronto. Hopes the Bishop will be able to place a resident clergyman on the land he has bought in Zorra, five miles from Woodstock, and take charge of the small church he has built there near his son's estate.

Penetanguishene, U.C.: The Rev. Geo. Hallem, Rushock, near Coldwater, to the Bishop of Montreal, on the subject of his testimonials and his desire to become a properly licensed clergyman. August 25th, 1839. (Strachan Papers.)



Mr. James Edmund Jones, who had much to do with both the old and also the revised Book of Common Praise, before his death brought out an edition with appended notes giving information about the history and the circumstances under which the several hymns were produced. It is a very interesting and useful volume.

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Paris (R.N.S.).—Thirty million adults in Russia are still faithful "believers", Yaroslavsky, head of the Union of Militant Godless in Soviet Russia, has just announced. His estimate of the number of religious people in the Soviet is the first one published in recent years.



THE SASKATCHEWAN "DUST BOWL" BLOOMS AGAIN

Times have changed in Saskatchewan. For the last few years one could reasonably select a good day for a garden party or picnic with assurance it would be suitable. But not now. A church society has been trying to hold a garden party on Government House grounds for the last five weeks and so far has achieved nothing but a series of postponements due to rain.

Saskatchewan's Premier, William John Patterson, left Regina over wet roads in order to deliver a speech in a Southern Saskatchewan town. On the way the party ran into rain. On arrival at the town hall the Premier was informed that owing to the muddy condition of the roads the meeting had been postponed.

Let us hope that this means the end of missionary clergy having to exist on \$60 a month.

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LITERATURE DEPARTMENT

M. S. C. C.

604 Jarvis Street

Toronto, Ont.

FROM THE HOMELAND

The following is an extract from a letter received from a friend in England.

"We all followed the Canadian visit of the King and Queen with great interest here. We got relays by the radio practically every day. The visit has been a tremendous success. Only one thing stuck in my throat—the King attending Service at the United Church in Portage la Prairie. This was rather a nasty knock to the poor old Church of England. Does it mean that the United Church is recognized as the Church of the Crown in Canada? If ever Canada should become the centre of the British Empire, will the Coronation of the kings take place in some big United Church? It would be a poor substitute for Westminster Abbey!"

Rev. Mr. Rickard, father of Rev. P. A. Rickard, vicar of the parish, take part in the services. On Sunday, July 23rd, the Rev. Rickard, Sr., related events of his ministry in the West some thirty-five years ago.

Several younger members of the congregation attended all sessions of the Summer School, while some drove out for the opening ceremonies only and others visited the camp the latter part of the week.

GRAND CENTRE

THE REV. C. CLARKE

Picture in your mind a clearing in the bush some two hundred miles north-east of Edmonton. In this clearing you will see a few buildings, some of them with that unfinished look which is so noticeable in a place which is just beginning to grow. The people are looking forward to the day when "the steel" will cross the Beaver River bringing with it more people and a consequent increase of business.

In this village of Grand Centre, some four or five miles from Cold Lake, one may find two stores, two cafes, a creamery, a garage, and a blacksmith's shop.

There are no church buildings here; just a village hall which is used for dancing, political meetings, etc., and, on Sundays, by the Roman Catholic and our own Communion.

July the second was a memorable day in the history of the Church in Grand Centre. It was the climax of weeks of preparation for the visit of its Bishop who had come the two hundred miles to administer the Sacrament of Holy Confirmation. People came from miles around to "see the service," but, consciously or unconsciously, they were privileged to witness not only the Apostolic Rite but also the courage of men and women. For it does take courage in these outstations for adults to renew their baptismal vows not only before God, but also before the people with whom they come into daily contact.

An so, not in a well equipped cathedral or parish church with organ and choir did the twenty-two candidates kneel to receive the Sevenfold Gift; it was in an unfinished village hall with planks resting on small logs for seating accommodation that the Gift came down as on that Day of Pentecost.

Did I say there was no choir? Yes! there is a choir. A few boys take their positions "in choir fashion" before the altar which is built before each service. It isn't a surpliced choir. Just a little number of healthy boys in ordinary everyday suits adding their voices to those of the congregation.

We need many things in Grand Centre but we must have first things first. We believe that, the Church of God can only be built by the invisible force within man strengthened by the Power of the Holy Spirit and fed by the Bread of Life.

Rural Deanery of Pembina

ST. MARY'S, JASPER

THE REV. CANON G. MCCOMAS

The Bishop of the Diocese visited Jasper on June 25th, and held Confirmation at 11.00 a.m. in St. Mary's, when the following received the Laying on of Hands: Alan Pugh, Patricia Irwin, Vera Routledge, and Freda Stone.

Through illness in the home we regret Jim Greenwood was unable on this occasion to be presented, although duly prepared.

At Evensong the Bishop dedicated the window in the Baptistry to the memory of little Nancy Haines. This lovely memorial window—our Lord and the little children—was presented by Major and Mrs. L. Haines, living now in Hamilton, New Zealand.

The Sunday School picnic to Lake Annette was quite an enjoyable outing, even though the weather was in an unsettled state. It took place on July 4th. Some 60 children and adults, meeting at the hall at 2.00 p.m. were conveyed to the lake by cars, bicycles and truck. Games, races, swimming and a sumptuous lunch, with lots to eat and drink, and a shower of peanuts, kept things going nicely until time to return home at 5.30 p.m.

Our thanks are due to Mrs. Reed, the Superintendent, and the members of the W.A. and all others who helped to make the afternoon such a happy event.

The Garden Fete on the 19th of July was somewhat curtailed by showery and cold weather. The grounds at the vicarage gaily festooned with bunting and flags and illuminated in the evening by Mr. Wachter with numerous coloured lights looked extremely festive. The financial result was most gratifying.

Again our thanks and appreciation to all those who worked so hard and willingly to make this event such a success. Our especial recognition goes out to Mrs. Snape and her helpers who had charge of the afternoon tea. To Mrs. Brodie, convener of the White Elephant stall. To Mrs. Stone and Mrs. White, in charge of the home cooking. To Mrs. Wachter who was responsible for the darts; Mr. Mahood for the cocoanut shie; to Mr. Snape for the hoop-la; to Mrs. Edenborough for the bran-tub; to Mrs. Arkwright for the hot dog stand; to Mrs. C. Milner for the ice cream and lemonade booth, and not forgetting all those who contributed by donations of various articles.

An outstanding feature was the guessing competition, ably handled by Mrs. D. Mahood. The winner of this contest was declared to be Mr. Heckley, who was presented with a lovely movie camera as the prize.

EDSON AND ST. PAUL'S MISSION

THE REV. T. J. MATTHEWS

Baptisms: Marlene Mary Chapman, Thomas Richard Patrick Chapman Gail Lee, Elsie Mabel Kison.

Marriage: On June 30th, Carl Wendt and Rose Katherine Danel; on June 30th, Kenneth James Rutter and Annie Irene Woody.

The Rev. T. J. Matthews was Dean at the Summer School at Kapisiwini this year. It seems to have been a splendid school with some very fine speeches to remember. Other persons attending from Edson were: Mrs. White, Joe Gregson, Eva Barrett, Eugenie Jeffery, and Doris Locke.

Hail damaged one window of the church, which will be replaced by a colored glass one, and a new pane will be put in the vestry.

We are sorry to learn that Mrs. Glover has had news of the death of her mother in England.

As an aftermath of my attending the School of Community Life at Olds, there are two points which may be of interest here. One is that while it appears the clergy are becoming exercised over the economic distress of the present day, Professor

Drummond, who is head of Economics at Guelph, stressed the fact, through a week of lessons, that all successful business must have a very definite moral basis. Before any discussion of technicalities, he sought to drive home the necessary ideal of service which must motivate all co-operatives; there was an underlying note of "Seek ye first the Kingdom of God. . . ."

The other derives from a speech made by another Professor on what the churches should be doing. It seems to me that we are rather like discontented children, seeking someone to blame rather than grown children who are ready to assume responsibility. If we decry the authoritarian nature of the established churches, do we realize that every move towards democracy means greater responsibility for ourselves; and are we ready to assume such responsibility? The clergy and lay workers would seem to have already shouldered enough burdens, without the added straw of outside criticism, which is a little too popular. Perhaps there is a growing necessity as in civic and political life for each and every person to take his or her share.

MAYERTHORPE MISSION

THE REV. W. DE V. A. HUNT

The past weeks have been largely occupied with journeys to and from Kapasiwin and Jasper. To Miss Onions and her helpers some of the young people and mothers of this mission owe a great debt of gratitude for making possible a pleasant holiday at a very small cost. More and more each year the worth of Kapasiwin as a Diocesan Camp is being demonstrated.

This year, owing to financial difficulties, only two representatives from the Mission attended Summer School. These were Mrs. B. Van t'Hoff, and the Vicar.

At the regular meeting of St. Luke's W.A. the sum of ten dollars was voted towards the Good Friday Jewish Offering. This sum, according to word received from Canon Tackaberry, has been credited to Mayerthorpe's apportionment, although it does not appear on the quarterly apportionment statement.

The first of two notes for fifty dollars on the Padstow parish hall has been paid in full, together with the outstanding minor accounts. Well done, Padstow!

The building of a brick chimney in St. Saviour's Church, Greencourt, has been delayed by the presence of a well entrenched and determined swarm of hornets! What a joy it would be to find the congregation as enthusiastically entrenched in the pews as the hornets in the roof!

During the middle part of July Miss L. Camp, secretary of the S.S.B.P., visited the settlements of Lonira, Blue Ridge, Corbett Creek, Peavine and Lisburn, holding vacation schools and enrolling new S.S.B.P. pupils.

As a good road on which to test one's capability as a driver Miss Camp recommends the road to Corbett Creek, north of the Athabasca River!

The Rural Deanery of Vermilion

IRWINVILLE, LONDONVILLE AND CLANDONALD

THE REV. R. S. FAULKS

In these parishes during the past month there has been much W.A. activity, as several extra meetings have taken place. On July 8th all three groups gathered at the home of Mrs. W. W. Kent. There were also many visitors present. All the ladies spent an enjoyable and profitable afternoon, and expressed appreciation to the Irwinville W.A. for their kindly hospitality, enjoyable program and inspirational gathering. Several snapshots of the group were taken at the conclusion of the proceedings, after which all visitors went to inspect the new Holy Trinity Church, lately completed. Many favourable remarks were heard, expressing delight with the workmanship, the finishing and proportions of the church, as well as the splendid grounds and cemetery plot in which the church is situated.

Wellsdale (Clandonald) W.A. has several times been entertained by the Allandale United Church W.A., in this year had an opportunity of welcoming as visitors, their friends from the south. The afternoon's program consisted of devotions, an address by the vicar, "Some Observations," singing, games, and concluding with a tea.

Wellsdale W.A. had a special meeting to meet a Saskatoon W.A. president, Mrs. Kaisley. This lady was a delegate to the recent Dominion W.A. Conference, and as such was able to give first-hand impressions of that meeting to her audience, and so to bring them a wider vision of the Church's work.

Londonville W.A. members are enjoying the opportunity of meeting in the homes of members who are more remotely situated from their church building. These meetings usually require the services of the men in driving the ladies to their affair, as weather and roads are not always certain. So the men get in a certain amount of conferring on these occasions, too.

Menfolk at Irwinville spent three days in giving the new church three coats of paint. The roof is a dark maroon, the walls a light grey, and the window sash trimmed in dark crimson, altogether a very neat effect.

The fortnightly series of lantern slides being presented in each of the three churches are being very well attended, and it is hoped that they are an aid to teaching the Scriptures to the young, and their elders, or at least refreshing the memory of the latter. It is good to be able to report that services are being consistently attended and that many are coming who cannot do so in the winter. We are glad to welcome the summer visitors from other parishes too, and trust that they enjoyed worshipping here, as we were happy to have them among us.

At Peat services have been interrupted somewhat by inclement weather, for travelling, but otherwise matters proved well at this point also.

The Clandonald J.W.A. had a special summer meeting and picnic at Craft Lake, this month, under the supervision of their guide, Mrs. Hollenbeck. Mrs. Faulks and Mrs. Hagen drove the cars, carrying the girls, and these ladies also helped

Mrs. Hollenbeck with the girls in providing them a happy afternoon of games, swimming and eats; the chief item of which was the hot-dogs, much enjoyed by all the picnickers.

Rural Deanery of Metaskiwin

LEDUC AND MILLET

THE REV. A. ELLIOTT

The W.A. at Millet were favored with a visit from certain officials of the Diocesan W.A. early in July—Mesdames Chamberlain, Petch, Tackaberry and Gutteridge accepted an invitation to visit the Branch. We are sure that this visit will be productive of much good and it will enable the members to get a better perspective of the W.A. generally and will arouse a new enthusiasm in the Branch. A very happy afternoon was spent by all present. The meeting was held at the home of Mrs. Pritchard with Mrs. Rogne hostess.

With an improvement in weather our congregations fall. Somehow this doesn't seem right. We get the blessing of good weather and sunshine so we omit public worship on Sunday. Will you think this over?

After ten—or is it twenty years—the Church and vicarage of St. Paul's, Leduc (of which the Vestry are Trustees), are being painted. Thanks to gifts from the Bishop, St. Paul's W.A., and some few parishioners, this has been made possible. Of course we are duly grateful and are ready to take our share in the labour—or possibly we are not. Anyway within a few days both buildings will be finished and we shall be proud to admit that St. Paul's is a church which is being looked after.

ST. ANDREW'S, CAMROSE

THE REV. A. WALLIS

W.A.: The closing meeting of the W.A. was held at the home of Mrs. McDonald. The Bittern Lake Branch was invited and we were glad indeed to have them come. We had tea on the lawn and a delightful informal afternoon was enjoyed.

Sunday, 23rd July: At the Communion Service this morning we sang "Drop Thy still dews of quietness, till all our strivings cease;" and it may have been the glorious morning, or the cool little church, with the altar made beautiful by loving hands, or possibly the sermon about giving all we have and are to God's service, but whatever it was, those two lines of Whittier's hymn go through one's mind with a tremendous significance. Can you picture a world in which all strivings had ceased? Where men of high and low estate had realized the futility of the mad rush for power which could only last for so short a time after all! There isn't much time for the "Silence of Eternity, interpreted by love," it sounds only fit for idealists or poets, but Napoleon once said: "Alexander, Charlemagne and myself founded empires. But on what did we rest the creation of our genius? Upon sheer force. Jesus Christ alone founded His empire upon love; and at this hour millions will die for Him."

"Take from our souls the strain and stress," dear Lord and Father of mankind; "forgive our foolish ways," bless those who are sick, stay near to the lonely and aged, and help us all to be strong

in the things which matter most, because one day we are going to find the lesser things do not satisfy.

Baptisms: 18th July, Kenneth David Blades, Willowdale; Robert Charles Pizzezy, Daysland.

"I'm glad my blessed Saviour was once a child like me,

To show how pure and holy His little ones might be."

Burial: July 6th, Victor Immanuel Forster.

"There is no night in Heaven."

HOLY TRINITY, HUGHENDEN

THE REV. P. J. DISNEY

We are very happy to report a signal distinction that has come to the parish this month. Muriel Kennedy has been awarded first place in the Advanced Examination for Sunday School by Post pupils of our Church throughout Canada. Congratulations, Muriel! Muriel has always been an industrious pupil, and it is a fitting honour that her diligent work should be crowned with good success.

The Vestry held a joint meeting with the Hardisty Vestry, as reported under the Hardisty notes.

The W.A. met at the home of Mrs. Stubbs.

The parish is preparing to celebrate the 25th anniversary of the erection of Holy Trinity Church, in September. The Reverend Arthur Murphy, a former incumbent of the parish, has kindly consented to come down for the occasion. Mr. Murphy's name is still revered by many throughout the district who remember his unremitting zeal and never-failing kindness, and we can assure him that a good welcome awaits him.

We wish to express our thanks to those men who have so kindly helped to put the church grounds into better shape.

ST. MARK'S, HARDISTY

THE REV. P. J. DISNEY

This month, on the day of their regular meeting, St. Mark's Vestry went down to Hughenden where a joint meeting with the Hughenden Vestry was held in Holy Trinity vicarage. The meeting drew forth some good discussion concerning general parish problems, especially with reference to apportionment, the transportation problem and church finance generally. It was agreed that many of our members take their religion too cheaply; but it was also felt that many of our rural members were only prevented by the exigencies of the present situation from giving more. It was agreed to canvass the whole parish in the fall, if present crop prospects materialize.

The discussion of financial matters is always the least pleasant and most wearisome of our tasks as church members. But it is a mistake to suppose that there is anything thereby derogatory or spiritual values in such discussions. The important thing is that we should keep in mind the object for which such discussions are intended—namely, the glory of God through the Church.

Thanks to Hughenden for their kind hospitality.

The Rev. P. J. Disney and Warwick Squires attended the annual Summer School of the Diocese of Edmonton. This annual period of fellowship, discussion, instruction and worship is always stimulating to mind and spirit, and this year was no exception. We only wish more of our church workers might find it possible to attend.

The Sunday School held its annual picnic at the lake. In spite of a heavy rainstorm at supper

time, a most enjoyable afternoon was had. Thanks are due to the teachers and others who helped to make the affair such a success.

Rural Deanery of Wainwright

ST. MATTHEW'S, VIKING

THE REV. J. ANDERSON

During the last three weeks of June the incumbent was absent from the parish, and services at all points were cancelled. Since the first of July regular services in Viking and elsewhere have been resumed.

The Lord Bishop of Edmonton visited Viking on Thursday, July 13th, when he conducted Confirmation in the parish.

At Metropolitan seven persons received the gift of the Laying on of Hands at an afternoon service. The altar erected in the school room at Metropolitan was beautifully decorated with peonies and roses from local gardens and the room itself was filled with lovely summer flowers.

An evening Confirmation was held at Viking in St. Matthew's Church, when eleven candidates were presented. Following the service a number of women of the congregation served a delightful lunch at a social hour, held in the parish hall.

We are very grateful to His Lordship for his kindness in visiting us once again this year.

At the present time a number of people are holidaying at Lake Thomas and elsewhere.

The services for the month of August will be as follows:

Sunday, August 6th, Feast of Transfiguration—

- 9 a.m., Holy Communion, Viking.
- 11 a.m., Holy Communion, Metropolitan.
- 3 p.m., Evensong, Rodino.
- 7.30 p.m., Evensong, Viking.

Sunday, August 13th—

- 9 a.m., Holy Communion, Viking.
- 11 a.m., Service, Cromer.
- 3 p.m., Evensong, Iron Creek.
- 7.30 p.m., Evensong, Viking.

Sunday, August 20th—

- 11 a.m., Holy Communion, Viking.
- 3 p.m., Evensong, Metropolitan.
- 7.30 p.m., Litany, Viking.

Sunday, August 27th—

- 9 a.m., Holy Communion, Viking.
- 11 a.m., Holy Communion, Lake Alice.
- 3 p.m., Evensong, Mooresville.
- 7.30 p.m., Evensong, Viking.

Baptisms: May 28th, James Douglas Milne, infant son of Mr. and Mrs. Thomas Milne of Viking. July 9th, Irene Laverne Gilpin, infant daughter of Mr. and Mrs. H. V. Gilpin of Viking.

WAINWRIGHT MISSION

THE REV. R. BOAS

Due to the lack of specific news from each parish may we present the material for these columns under the general topic of parish news.

The weather finally gave the young people of Wainwright a long sought for break. We were able to go to the Battle River—20 strong—for a good swim, lots of fun and coffee and hot-dogs. The elements, in the form of a wind storm, in any case, had to have the last word, for we were forced home before we were well finished our sing-song. In all, it was grand, as long as it lasted.

A former president of the A.Y.P.A., Mrs. Kay Hornberger, has returned from Montreal to visit her home. It is always pleasant to have with us former members of our congregation.

Baby Louise Boas is being ably cared for by Mrs. Hart of Wainwright, while their parents attend the moral and spiritual rearmament assembly in Hollywood and Del Monte, California.

At this world-wide gathering, all classes of people, every possible profession, trade, creed, and color gathered at the Hollywood Bowl—1,200 strong—to witness to 30,000 people how God is becoming the answer to the needs of people, whether it be personal or national.

From Hollywood, like a mighty army, these people moved on to the Asilomar seaside resort at Del Monte, California, where they spent their time training for spiritual fitness for their part in God's plan for a new world of people under His control.

Accompanying the Rector and Mrs. Boas is Bill Fraser, the president of the A.Y.P.A. at Wainwright. For the sake of acquiring further usefulness to God and His Kingdom, Bill Fraser felt that no sacrifice could be too great for such an opportunity as this.

This venture is, we believe, part of the actual living out of the Catholicity of the Church to which we all belong.

Services in the parish continue as usual, under the able leadership of Mr. L. A. Exham, lay reader, from the parish of St. Peter's, Edmonton. The willingness of Mr. Exham to serve in the absence of the Rector was refreshing. It is also a definite indication of the eagerness of our laymen to be included in what they believe is the answer to the conditions they have to face within everyday life.

The weather must have been favoring the Anglicans. From Battle Heights comes the news that a beautiful and dry day was given to the Battle Heights' picnic. It was inspiring to see about 150 to 200 people gather together and enjoy themselves for 6 or 7 hours—without any organized sports. In this world when one has to pay a price for all their sport and fun; and when it is arranged for by others, it is a lesson to all, to know that country folk can still create their own good times and enjoy themselves. Thank you, Battle Heights, for this lesson.

From the Irma W.A., held at the home of Mrs. Orton, came an invitation to the whole parish to join in a basket picnic at the Battle River. Geography does divide a parish of people who are really one. But even geography can be defeated and the oneness of Christians can be maintained in ways like the one we have just mentioned.

The same idea is being given thought concerning a joint vestry meeting of all three points.

HOLY TRINITY, TOFIELD

THE REV. T. TEAPE

The Senior W.A. met at the home of Mrs. Lancaster at Lindbrook, on July 6th. There were many visitors, friends and neighbors of Mrs. Lancaster and ten members of the local W.A. (twenty-six in all). We enjoyed the drive and our thanks are due Rev. Teape, Messrs. Bailey and R. McCarthy for transportation. After the devotional period, taken by the Rev. Teape, routine business was attended to. It was decided to forward the W.A. Pledge money and contributions were made to the Travelling Basket, Benevolent Fund, etc. The annual Garden Party was set for July 27th and the Sunday School and congregational picnic at Lakeview on August 2nd.

A garden party was held at the home of Mr. and Mrs. Chivers at Bathgate on July 19th. In spite of the threatening clouds and occasional rain there was a good attendance and around thirty dollars was realized.

The Junior W.A. held their closing meeting at the Robinson home on June 24th. It took the form of a picnic. At that meeting the bale for the Indian boy was on view and was forwarded to Edmonton the same week.

In the Dominion Examination on the study book, "Talks on the Light in India," held last May, Ralph Bailey received honourable mention certificate in the B Class, and Marjorie Bailey, Lorna Swinton, Betty Weatherill and Cecil Le Voir received passes in their respective classes. Congratulations, Juniors.

The Little Helpers' Rally was held at the church on Friday, July 7th. It was a bright, happy service and a delight to see so many children present with their mothers. The Mite Box offerings were \$6.06. The Juniors, most of whom were former Little Helpers, were also present. After the service all went to the Robinson home. A sudden shower

made it necessary to have lunch indoors, but it wasn't long before the sun shone and it was possible to have a jolly time outdoors. Games, ball, merry-go-round, a few races and a peanut scramble amused one and all. Counting mothers, as well as Juniors and Little Helpers, there were thirty-nine present.

During the month regular Sunday School has been held, also services at Lindbrook, Cooking Lake and Bathgate as well as at Tofield.

We were all sorry to hear of Mr. Noland's illness and trust that he will soon be able to return from hospital.



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Rev. L. D. Batchelor.....	12208 103rd Ave.
Rev. C. B. Beck.....	10161 107th St.

Holy Trinity

Rev. Canon G. G. Reynolds, Rural Dean,	8319 101 St.
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Christ Church

Rev. G. P. Gower.....	12110 102nd Ave.
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St. Faith's

Rev Canon C. F. A. Clough.....	11520 94th St.
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St. Stephen's

Rev. J. C. Matthews.....	9537 109th Ave.
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St. Peter's

Rev. P. A. Rickard.....	10744 111th St.
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St. Mary's

Rev. C. Storey.....	11209 68th St.
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Rev. W. H. Hatfield	9014 85th Ave.
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Rev. P. A. Rickard.....	10744 111th St.
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St. Paul's

Rev. G. Schultz.....	Jasper Place
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Good Shepherd

Rev. C. Storey.....	11209 68th St.
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Rife

Rev. C. Clarke.....	Rife
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Fort Saskatchewan

Rev. G. Schultz (Special License)	
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